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# THE CRITICAL REVIEW.

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For the Month of *April*, 1761.

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## ARTICLE I.

*The Modern Part of an Universal History, from the earliest Account of Time. Compiled from Original Writers. By the Authors of the Antient Part. Vol. XXVIII.*

OUR authors having almost completed the tour of southern Europe, finish the circuit with Naples and Genoa, states so closely connected, in all the material transactions, with the rest of Italy, as in a manner to be comprised in the same history. As the volume is of considerable length, and differs in nothing from the preceding parts in point of accuracy, labour, and those indefatigable researches into a multiplicity of authorities, we shall, without the ceremony of an introduction, proceed to lay before our readers the contents. They begin the history of Naples with the reign of Charlemagne, when that prince was acknowledged sovereign of all Italy in the year 774. For a series of years after, Naples was governed by kings who held their crowns of the emperors. Some claimed independency, and threw off the yoke, which occasioned a variety of bloody wars; in general, they were forced to bend under the weight of superior power, and confess that dominion acknowledged by all Italy besides, unless we except Venice. The irruptions of the Saracens tended to extend and confirm the imperial authority; Naples, too weak alone to oppose these barbarians, gathered itself under the wing of the emperors, and chearfully received christian bondage to be protected against savage servitude. Sometime the country, now comprehended under the division of Naples, was branched out into different principalities, and then it was constantly the scene of civil war and bloodshed, each petty prince struggling to obtain the superiority, and fix the crown and dominions of Naples in his own family. Their divisions were fomented by the emperors, who found this the easiest method

VOL. XI. *April* 1761. T thod

thod of keeping the whole dependent on themselves. Nor were oppression and domestic confusion the only evils with which Naples was at this time afflicted; the unhappy country bled under the scourge of foreign invasions; the Greeks and Normans poured into Capua, Puglia, and Calabria, desolating the kingdom with more than barbarous fury: in a word, this period of history reflects dishonour on the species; and glad should we be to see the melancholy page torn from the annals of mankind. All was fighting, slaughter, and barbarity; and he was distinguished for the greatest hero, who had glutted the deepest in human gore. Scarce a trace of civil policy appears from the downfall of the Roman empire, until the revival of learning; every function of the soul seems suspended, and all is a chasm in wit, learning, genius, and sentiment, from the sixth almost to the sixteenth century.

At this period the pontiffs first founded their claim of supreme dominion over Naples, now the only remaining vestige of that exorbitant power of bestowing crowns and kingdoms which they once assumed. In this age of ignorance nothing was so dreadful as ecclesiastical censures, of which the popes made an artful use, perverting them from the primitive intention to secular affairs, and the defence, seizure, and recovery of temporal possessions. It was the general belief, that damnation must necessarily follow every opposition to the church, especially if sentence of excommunication was once denounced. Tyrants, who broke through every law of justice and humanity, who plundered and despoiled their neighbours without remorse, trembled at anathemas, and religiously abstained from offering violence to the holy see, though protected only by spiritual weapons. As force was at this period the only law and rule of right, the weak shielded themselves under the protection of the church, held their estates as fiefs, and paid tribute to the pontiffs. Hence were the ecclesiastical dominions greatly extended, not only in power, but in real territory, it being an established rule, that in default of male issue of the feudatories, the estates devolved to the pontiffs. No one inquired into the origin of this custom, or into that of an equally beneficial authority, assumed by the bishops of Rome, of creating dukes and counts, who were obliged to swear fealty. The Normans had now got footing in Italy, and by way of maintaining their ground, very politically declared themselves vassals of the popes, in order to prevent all attacks upon them, and render their cause the cause of the church. Upon this weak foundation it was that Naples became a fief of Rome; and we have enlarged upon it as it conveys a tolerably just idea of the religion of that age, which consisted



consisted wholly in bigotry, superstition, and implicit submission to Christ's vicar.

The Normans became useful vassals to the pontiffs ; they assisted them in their quarrels with temporal princes, and by their conquest of Sicily, extended the supremacy of the church over that island, the same as over the kingdom of Naples. Sicily was now erected into a kingdom by the pope, both it and Naples being united under the Normans, until the year 1282, when the islanders revolting, resolved to massacre every Frenchman in both the Sicilies. This dreadful conspiracy was formed by a Sicilian nobleman, John di Proceda, and fomented by pope Nicholas. According to some authorities, the conspirators unsheathed the sword at the sound of a signal bell, and in the space of two hours finished the dreadful slaughter, leaving not a Frenchman alive in the island, except a few protected by the inhabitants of Messina.

After this the government of Naples and Sicily fell into the hands of the Catalans, who soon became as odious to the natives as their former masters. In 1347, while queen Jean was reigning, Naples was invaded and conquered by the Hungarians, and the queen at length put to death. We are surprised to meet with the following hardy assertion of our authors, so contrary to the testimony of all the Venetian and Florentine writers.

' The Florentines, during the war with Ferdinand, king of Naples, to oblige him to withdraw his troops, secretly pressed the Turks to invade Naples. The Venetians likewise, being jealous of the king's power, and having got intelligence, by intercepted letters, that he was forming pretensions to the kingdom of Cyprus, excited the infidels, with whom they had then concluded a peace, to invade his dominions. The Turks, according to Giannone, since their conquest of Constantinople, formed pretensions to all the provinces that had formerly belonged to the Roman empire ; and Mahomet, being irritated against Ferdinand, for having sent succours to the relief of Rhodes, was easily persuaded to invade the kingdom of Naples. He accordingly fitted out a formidable fleet at Valona, anciently called Apollonia, on the coast of Epire, where the passage to Italy is only about 50 miles, and, embarking with a formidable army, gave the chief command to Basha Achmet, who landed in Calabria about the end of July, and immediately besieged Otranto. The city had but a small garrison, and was unprepared for a siege. The citizens and soldiers nevertheless defended themselves for near three weeks with great bravery, in hopes of being relieved by the king ; but no succours arriving, the Turks at length took the place by assault, when they massacred all the aged of both sexes, and all the clergy, ravish-

ed the matrons and nuns upon the altars, ripped up the women with child, and made captives of all the youth.

The news of this invasion astonished and alarmed all Italy. The king declaring to the pope, that, if he would not assist him, he would conclude a peace with the Turks, Sixtus immediately ordered 24 gallies, which he had destined for the relief of Rhodes, to sail to Naples. He likewise agreed to an accommodation with the Florentines; and on the 16th of September concluded an alliance against the Turks with Ferdinand, the king of Hungary, the dukes of Milan and Ferrara, and the republics of Genoa and Florence. The Venetians excused themselves from being concerned in the alliance, alledging, that they had carried on a war against the infidels for 15 years, without the assistance of the other Christian powers; and having lately concluded a peace with them, they had yet no reason to renew their hostilities. The Turks in the mean time took some other places in the neighbourhood of Otranto, and made incursions along the northern coast of Italy, as far as Loretto.'

Nothing can be more contrary to truth than this assertion: at the very time when the invasion happened, Mocenigo, the Venetian admiral, was ravaging the Turkish coasts and islands, and laying siege to Smyrna, which he took after an obstinate resistance. Morosini, the ambassador of the republic, was likewise the chief instrument of the league formed against the Turks, at that council assembled by Paul II. in 1480, which was honoured with the presence of the emperor Frederic, who slept soundly all the time that the safety of Christendom was debating. This fact is attested, not only by Sabellicus and all the other Venetian writers, but by Baronius and Navigiero, the latter of whom is quoted from the collection of Muratori by our authors, as of a quite different opinion. Such errors must unavoidably creep into works of so great labour and extent.

The wars carried on by Charles VIII. of France, his successor Lewis, and Francis the first, for the crown of Naples and dutchy of Milan, have already been explicitly related in the histories of Spain and France, and they must necessarily again be touched upon in the account of the empire. It was therefore requisite to treat the subject in this place with the utmost conciseness. Under Philip II. of Spain, and his successors, the Neapolitans were governed by viceroys, and grievously oppressed by the Spanish nobility. The people murmured, but never ventured to break out into open rebellion before the year 1647, when the duke d' Arcos was viceroy. As this revolution was attended with some very extraordinary circumstances, we shall beg leave to quote it as a specimen of the execution of the volume under consideration. The



The viceroy being in great want of money, imposed a duty on fruit, which he farmed out to certain merchants, who advanced a sum equivalent to the tax. As the Neapolitans live chiefly upon fruits in the hot season, this imposition was deemed extremely arbitrary and oppressive. The edict for collecting the duty was no sooner published, than the people assembled tumultuously to oppose the crown officers. Still, however, the viceroy, encouraged by the farmers of the revenue, persisted; the mob, headed by Tommaso Aniello, commonly called Massaniello, of Amalfi, a fisherman, proceeded to extremities. This man's wife having been discovered in smuggling a small quantity of meal, was imprisoned, and condemned to pay a fine of 100 ducats. He had a few years before come to Naples from Amalfi, where his father had been a fisherman.

At this time he was about twenty-four years of age, and the father of four children. He was of a middling stature, and an agreeable aspect; was distinguished for his boldness, activity, and integrity; and had a great influence with his companions, by whom he was beloved and esteemed. As he was obliged even to sell his furniture to pay the heavy fine, he had conceived an implacable hatred against the farmers of the taxes, and was also moved with compassion for the miserable state of the city and kingdom. He therefore formed a design with some of his companions, to raise a tumult in the market-place on the festival day of the Carmelites, usually celebrated about the middle of July, when between five and six hundred youths entertain the people by a mock-fight; one half of them, in the character of Turks, defending a wooden castle, which is attacked and stormed by the other half in the character of Christians. Massaniello being appointed captain of one of these parties, and one Pione, who was privy to his design, commanding the other, for several weeks before the festival they were very diligent in reviewing and training their followers, who were armed with sticks and reeds: but a small and unforeseen accident tempted them to begin their enterprize without waiting for the festival.

On the 7th of July a disturbance happening in the market-place, betwixt the tax-gatherers and some gardeners of Pozzuolo, who had brought some figs into the city, whether the buyer or seller should pay the duty, after the tumult had continued several hours, Massaniello, who was present with his company, excited the mob to pillage the office built in the market for receiving the duty, and to drive away the officers with stones. The elect of the people, who, by deciding against the gardeners, had increased the tumult, run to the palace, and informed the viceroy, who most imprudently neglected all means of putting a

stop to the commotion. Massaniello, in the mean time, being joined by great numbers of people, ordered his young troop to set fire to all the offices for the taxes through the city; which command being executed with dispatch, he then conducted them directly to the palace, where the viceroy, instead of ordering his Spanish and German guards to disperse them, encouraged their insolence by timidly granting their demands. As they rushed into the palace in a furious manner, he escaped by a private door, and endeavoured to save himself in Castel del Ovo; but being overtaken by the rioters in the streets, he was trampled upon by them, and pulled by the hair and whiskers. However, by throwing some handfuls of gold among them, he again escaped, and took sanctuary in a convent of Minims, where, being joined by the archbishop of Naples, cardinal Filomarini, and several nobles, by their advice he signed a billet, by which he abolished all taxes upon provisions. As a means to quell the tumult, he likewise desired the cardinal to offer Massaniello a pension of 2400 crowns, who generously rejected the bribe; and declared, that, if the viceroy would keep his word, he would find them obedient subjects.

\* It was now expected that the tumult would cease; but Massaniello, upon his return to the market-place, being joined by several malcontents, among whom were Genuino, and one Peronne, who had formerly been a captain of the Sbirri, he was advised by them to order the houses of all those concerned in raising the tax to be burned, which were accordingly in a few days reduced to ashes, with all their rich furniture. Massaniello being now absolute master of the whole city, and being joined by great numbers of people of desperate fortunes, he required the viceroy, who had retired to the Castel Nuovo, to abolish all the taxes, and to deliver up the writ of exemption granted by Charles V. This new demand greatly embarrassed the viceroy; but to appease the people, he drew up a false deed in letters of gold, and sent it to them by their favourite the duke of Matalone, whom he now set at liberty. The fraud, however, being discovered, the duke was pulled from his horse and maltreated by the mob, and at length committed as a prisoner to Peronne. This accident, to the great joy of the viceroy, enraged the people against the nobility, several of whom they killed, burnt the houses of others, and threatened to extirpate them all. Massaniello, in the mean time, tattered and half naked, commanded his followers, who were now well armed, and were reckoned about 100,000 men, with a most absolute sway. He eat and slept little, gave his orders with great precision and judgment, appeared full of moderation, without ambition, and interested views. But the duke of Matalone having  
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procured his liberty by bribing Peronne, the viceroy imitated his example, and secretly corrupted Genuino to betray his chief. A conspiracy was accordingly formed against Massaniello by Matalone and Peronne, the duke, who was equally exasperated against the viceroy, proposing, that after his death his brother D. Joseph should head the rebels.

‘ Massaniello, in the mean time, by means of the cardinal archbishop, was negotiating a general peace and accommodation ; but while both parties were assembling in the convent of Carmelites, the banditti hired by Matalone made an unsuccessful attempt upon Massaniello’s life. His followers immediately killed 150 of them. Peronne and D. Joseph, being discovered to be concerned in the conspiracy, were likewise put to death, and the duke with great difficulty escaped. Massaniello by this conspiracy was rendered more suspicious and severe. He began to abuse his power by putting several persons to death upon slight pretences : and to force the viceroy to an accommodation, he cut off all communication with the castles, which were unprovided with provision and ammunition. The viceroy likewise, being afraid lest the French should take advantage of the commotion, earnestly desired to agree to a treaty, which was accordingly concluded on the 5th day of the insurrection, by the mediation of the archbishop. By the treaty, it was stipulated, that all duties imposed since the time of Charles V. should be abolished ; and that the writ of exemption granted by that emperor should be delivered to the people ; that, for the future, no new taxes should be imposed ; that the vote of the elect of the people should be equal to the votes of the nobility ; that an act of oblivion should be granted for all that was past ; and that the people should continue in arms under Massaniello, till the ratification of the treaty by the king.

‘ By this treaty no less than 10,000 persons, who fattened upon the blood of the public, were ruined. The people, when it was solemnly published, manifested an extreme joy, believing they had now recovered all their ancient rights and privileges. Massaniello, at the desire of the viceroy, went to the palace to visit him, accompanied by the archbishop, who was obliged to threaten him with an excommunication, before he would consent to lay aside his rags, and assume a magnificent dress. He was received by the duke with the greatest demonstrations of respect and friendship, while the dutchess entertained his wife, and presented her with a robe of cloth of silver, and some jewels. The viceroy, to preserve some shadow of authority, appointed him captain-general, and at his departure made him a present of a golden chain of great value, which with great difficulty he was prevailed upon to accept of ; but yielded at length to

the intreaties of the cardinal. Next day, in consequence of the commission granted him by the viceroy, he began to exercise all the functions of sovereign authority ; and having caused a scaffold to be erected in one of the streets, and several gibbets, he judged all crimes, whether civil or military, in the last resort, and ordered the guilty to be immediately put to death, which was the punishment he assigned to all offences. Though he neglected all forms of law, and even frequently judged by physiognomy, yet he is said not to have overlooked any criminal, or punished any innocent person.

‘ His grandeur and prosperity was of very short continuance ; for his mind becoming distracted and delirious for two or three days, he committed a great many mad and extravagant actions, and on the 18th of July was assassinated with the consent of the viceroy. Some attribute his madness to the sudden change of his fortune, and his excessive joy for restoring the liberty of his country ; others to the want of rest, and too much wine ; and some alledge, that it was the effect of poison, secretly administered to him by the Spaniards. As the populace carried his head upon a pole, and treated his body with the greatest indignity, the viceroy expected that peace and tranquillity would be immediately restored ; but the people being still in arms under several chiefs, who commanded in different quarters, and were jealous of each other, he had no authority in the city, where anarchy immediately prevailed.’

The people renounced their allegiance to Spain, chose a new leader, and at last invited the duke of Guise to head their party. Spurred on by ambition the duke accepted the proposal, arrived in Naples after escaping a thousand dangers, figured for some time, and, in the end, fell into the hands of the Spaniards, who again recovered possession of the capital and the government.

Nothing memorable besides occurs in the history of Naples, which is brought down to the year 1719.

Next follows the history of the republic of Genoa, which our authors say is corruptedly called *Januta*, by Latin writers. We must confess we believe this to be a fault in their orthography, and not in the Latin writers, in whom we constantly find it spelled *Genua*, or *Janua*, without the *t*. This republic dates its origin as early as the year 950, when the Franks lost all authority in Italy. So powerful was the city grown by the year 1178, that, in conjunction with the Pisans, the Genoese conquered the island of Sardinia ; after which the republics falling out about the Bear-skin, entered upon a destructive war, that after violent conflicts terminated to the advantage of the Genoese.



noese. This republic likewise distinguished herself in the holy war, by sending powerful fleets into Syria, where disputes arose with the Venetians, that soon effected an open rupture between the rival states. A variety of other wars were waged between the republics of Genoa, Venice, and Pisa, in which Genoa usually yielded to Venice the laurels gained from the Pisans. At last the Genoese fell under the dominion of the emperor in 1311. About 70 years after the city acknowledged the sovereignty of the French king. Soon again the people recovered their liberty, only to fall under the tyranny of the duke of Milan, against whom they, in a short time, revolt, and bestow the sovereignty a second time upon the French monarch. A second time the Genoese rebel against the prince to whom they had voluntarily submitted, and throw themselves into the arms of the duke of Milan, against whom they exclaimed as a tyrant. In a word, so low was the the republic fallen by faction and civil discord, that whoever was strongest in Italy, had likewise the sovereignty of Genoa. It would be endless to enumerate the revolutions which occur in this history; it is sufficient that many of the incidents are new, at least in the English language, several of the facts curious, and the narrative copious and entertaining. We could wish our authors had not been misled in the proper names, many of which they spell after their Latin authorities; for instance, *Doria*, they call *Auria*; *Fiesco*, *Flisco*; *Spinola*, they write *Spinula*, and, in general, shew themselves better acquainted with the Latin than with the Italian language.

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ART. II. *Essays Physiological and Practical, on the Nature and Circulation of the Blood. And the Effects and Uses of Blood-Letting.*  
By Hugh Smith, M. D. Physician to the Middlesex Hospital.  
8vo. Pr. 2s. Johnston.

OUR author modestly pretends to write only for the younger practitioners in medicine, though, if we mistake not, his little treatise will be acceptable to the more experienced, as few authors have professedly treated this subject. The great importance of the blood to animal life, and of its due quantity, consistence, and quality, to health, cannot but render a practical essay, founded upon facts and a rational theory, equally useful to the practitioner, and entertaining to the mere speculatist. We shall therefore endeavour to exhibit a fair sketch of our writer's doctrine, which has in it something peculiar and ingenious. He rejects the opinion of Lewenhoeck, that the blood is a composition of globules of different sizes and colours, the larger being the red, and the smaller the yellow globules; the former

former constituting the fibrous crassamentum, and the latter the serum. He denies, that the large red globules are each composed of six lesser yellow, or serous ones, compressed and united together, or that upon the attenuation of a red globule, it will be resolved into serum. On the contrary, he maintains that the blood is composed of three parts, distinct and different, the aqueo saline, the glutinous, and the red globular. To the first it owes its fluidity, to the second its consistence, and to the third its colour. 'These, however different in their several natures in a sound state, are kept equally mixed by the vital motion and circulation of the blood, though they cannot intimately cohere, or be united into a homogeneous fluid.' Should there really be globules in the blood, as is supposed to have been discovered by the microscope, the spherical figure our author accounts for from the mutual attraction of the particles. 'Something (says he) similar to this may be observed in a mixture of oil with water; these, by agitation, seem to unite, but when at rest the oily particles attract each other, and separate from the water.' It is by this same cohesion of particles that the crassamentum is formed, when the blood is no longer kept mixed by motion, circulation, and attraction.

The doctor proceeds next to examine by what powers the blood is circulated with an incessant motion through every part of the body, and to what causes the alternate contraction and relaxation, the systole and diastole of the heart are owing. Here he intirely accedes to the theory laid down by Dr. Whytt, of Edinburgh, in his ingenious essay on vital and involuntary motion, though this doctrine has been opposed by some very specious and strong objections. The irritation communicated to the ventricles of the heart, by the stimulus of the blood, and the distention of its cavities by the reflux serous blood, sufficiently, in our author's opinion, account for the constant and reiterated motions of this organ: nor shall we dispute with him upon a point merely speculative, though we cannot by any means agree with Dr. Whytt, that a mild, bland, soft, and moderately warm fluid, such as the blood is in its natural salutary state, is at all fitted to act by irritation upon any part of a muscle, so strong and firm as the ventricles of the heart. It is sufficient that this theory no way affects the truth of our author's practical maxims. The pulse will afford the same indications, whatever causes we assign for the systole and diastole of the heart. If full and strong, it denotes an abundance of blood in the body, expelled in large quantities into the arterial system at each contraction of the heart; if weak and languid, it evinces the contrary. In the same manner a quick and strong pulse



pulse indicates a disposition to a plethora; while a quick and weak pulse demonstrates, that there is rather a deficiency in the quantity and consistence of the fluids; but at the same time a stimulating acrimony in the blood, and a disposition to irritability in the solids; that is, a sensibility owing to peculiar causes.

Having premised all that he thought necessary upon the nature, properties, and circulation of the blood, Dr. Smith next enquires into the general effects of phlebotomy, or blood-letting, what circumstances require this operation, and what intentions of cure it chiefly answers. He shews that the systole of the heart bears an exact proportion to the quantity of reflux blood dilating the cavities in its diastole; though this, we imagine, will admit of a variety of exceptions, arising from the quality of the blood, and the degree of sensibility of the ventricles. By diminishing the quantity we therefore weaken the systole, and lessen the quantity of blood distributed by the arteries to the different parts of the body. Hence, after a copious phlebotomy, the pulse becomes softer and easier, and the heat, tension, and compression of the several parts of the body, equally remit in proportion to the evacuation made by the lancet. The resistance to the contraction of the arteries will be diminished, the weight to be moved lessened, and the blood rendered more subservient to the impulsive force of the arteries, which now perform their functions more easily and readily, and hasten the circulation of their contained fluids. A plethora sometimes distends the vessels beyond their due tone of contraction; in this case evacuation will greatly contribute to restore their action, while, on the other hand, bleeding is the most speedy remedy for a too violent contraction of the arterial system. By this operation we can gradually diminish the heat of the body, bring on a general languor, a *deliquium animi*, and even death itself. Yet our author ought to have remarked, that the patient is often afflicted with violent thirst, a parched tongue, flushings, and febrile heats, even when the pulse is languid, the contraction of the heart and arteries weak, and the quantity of blood in the vascular system dangerously diminished by profuse phlebotomy. Every one acquainted with books or practice knows, that heat and thirst are frequently increased by bleeding; and the cause is evident, if we consider that the secretions proceed from the blood, and that their quantity is proportioned to the quantity of fluids contained in the veins and arteries.

In examining the effects of phlebotomy on the fluids, the doctor observes, that phlebotomy thins and attenuates the blood, and that in a two-fold manner: first, by the changed superinduced upon the solids; and secondly, by diminishing the *crassamentum*, the thickest and most elaborate part of the animal

mal fluids. We must confess we do not perceive that this observation is consonant, either to philosophy or experience. The quantity of the crassamentum is indeed diminished, but still in proportion to the diminution of the lymph and serum; and how should it be otherwise, from an evacuation made by a small aperture of a mixed fluid, flowing with rapidity through a canal of a certain dimension. We allow, however, that the blood is in many cases attenuated by phlebotomy; but this proceeds from other reasons than the great evacuation of the crassamentum alone: it is frequently a consequence of the diminution of heat, which tends to coagulate both the serum and crassamentum, as well as of many other causes obvious to every reflecting intelligent reader. The doctor himself has furnished a reason in the very next subsequent paragraph to his assertion: 'As the condition of the fluids (says he, p. 44) depends in a great measure upon that of the solids, whether their actions are more or less excited, it follows, that where the circulating powers are weakened, the blood must soon be rendered thinner, as it cannot be worked up to that degree of density consequent on a strong and vigorous circulation.' This observation is alone sufficient to explain the manner in which the blood is attenuated by phlebotomy, and infinitely more consistent with his theory of the reciprocal action of the blood on the solids, and of the solids on the blood, whereby the contractile impulsive force of the former is exactly proportioned to the quantity of the latter returning by the veins to the heart.

'To conclude this head, (says our author) in a plethora a moderate blood-letting must tend to deplete and free the vessels and organical parts when over distended with a thick dense blood, by which means it promotes and encreases the circulation of the fluids, the easy, free contraction of the arteries, and the elasticity of the vessels, at the same time conduces to the attrition, attenuation, and motion of the blood; hence restores the natural and ready exercise of the functions of the body, depraved by a superabundant quantity of humours distending the vessels and clogging the circulation, and by those means relieves in many and various diseases, and produces great changes in the animal œconomy.

'Again, the same remedy will prove of all others the most speedy and efficacious to weaken the action and elasticity of the heart and arteries, and to lower the impetus of the circulation: hence in acute inflammatory diseases, where the blood is too rapidly and impetuously propelled, will afford an immediate and speedy relief; but if profusely, injudiciously, or unseasonably used, where there is neither a real plethora or encreased impetus of the circulation, by lowering the *vis vitæ*, will retard the  
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cure of many diseases, at the same time greatly relaxes the solids, and lessens the heat of the body, retards the circulation, diminishes the strength, dissolves and thins the fluids, and produces leucophlegmatias, dropsies, and innumerable other evils; whence the body becomes weak, infirm, and cachectic.'

The doctor proposes and solves the subsequent useful questions to every practitioner. Can blood-letting be of any service in those disorders, which immediately owe their origin to a fault, either in the solid or fluid parts, as considered absolutely in themselves? He answers in the negative, and concludes, that bleeding is principally to be recommended in cases, where the equilibrium between the solids and fluids is destroyed by the quantity or consistence of the blood impeding the action of the vessels; or else where the action of the solids is increased, and the circulating powers excited beyond bounds. We may add to the doctor's remark, that should the violent action of the solids proceed from any acrimonious irritating particles in the blood, even the phlebotomy may prove useful, by diminishing the quantity of such irritating matter, though the physician is not wholly to depend on this operation, and refrain from the use of sheathing, lubricating, and gentle alteratives. His next query is, whether we have any certain criterion to judge when it may be proper to recommend the use of this evacuation? The answer is, that the pulse affords the best indications. In the third question it is proposed, whether we are to attribute any particular effects to the revulsive or derivative blood-lettings so much practised and recommended by the ancients? And here our author positively gives it as his opinion, that it is not material from what part or vein the evacuation is made, provided that the due quantity of blood be taken away. We should nevertheless apprehend, that opening the carotid arteries and jugular vein in an apoplexy, for instance, arising from a distension of the vessels of the brain, would answer the intention more expeditiously than breathing the cephalic, basilic, mediana, or any vein of the arm or leg. In the end, the effects produced will be similar, provided the urgency of the case does not require relief before the course of circulation can be performed. As to the question, whether it be necessary in particular diseases to draw off any determined quantity of blood, we are entirely of the doctor's opinion, that this must depend altogether on the habit, strength, and constitution of the patient, and urgency of the symptoms. We likewise accede to his opinion, that phlebotomy without any apparent reason, but merely as a preventive, is not only unnecessary, but frequently prejudicial.

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In the next place our author proceeds to advance some uncommon notions regarding a plethora. A plethora, he affirms, does not consist in a preternatural fulness and distension of the sanguineous vessels, from an increased quantity of blood, but in an over-proportion of the fibrous crassamentum, or thicker parts of the blood, to the serous or thinner : yet it is remarkable, that in healthy plethoric habits, the blood appears more florid, the crassamentum better proportioned to the serum, and the whole less viscid than in dry, thin, hectic, or atrabilious constitutions. Many other observations contradict this assertion, as well as the original meaning of the word *πληθώρα*, from *πλήθω*, *turgeo*, a term applied by the judicious discerning ancients, and adopted till now by all modern writers and practitioners in its obvious sense.

The doctor's next article is the most laboured, curious, and ingenious of the whole. He endeavours to establish a new theory of inflammations, upon the ruins of the Boerhaavian, and all former systems. In the Reviews for December and January last, we had occasion to examine certain notions advanced upon this subject by Dr. Battie, and the ingenious author of the *Theory and Practice of Chirurgical Pharmacy* ; we took the liberty of dissenting from both, and of offering an opinion, which appeared to us more consistent with observation and the laws of the animal œconomy. This opinion, however, we are not ashamed to retract, upon perusing the theory laid down by Dr. Smith, which indeed is no more than a composition of the doctrines advanced by Dr. Whytt and Dr. Haller. After refuting, in a very able manner, Boerhaave's sentiments, which deduce all inflammations from obstruction, Dr. Whytt, he observes, with more truth, attributes an inflammation to an increased oscillatory motion of the smaller vessels, excited by a stimulus or irritation ; ' but it may be doubted, whether the effects he has assigned will be found sufficient, when he supposes that in consequence of the increased contractions of the vessels, the part will be inflated, and globules of red blood forced into the serous vessels, *i. e.* an inflammation must be produced.

' Will it not appear much more probable, that, agreeable to Haller's observations, an effusion of blood into the cellular membranes from the extremities of the arteries, which exhale into their cavities, will be brought on by the unusual irritation.' This our author deems the least liable to exception of all the hypotheses hitherto advanced. ' The acute pungent pain will depend upon the irritation of the nervous fibrillæ, and the distension, compression, and dilatation of the vessels. The pulsation will be owing to the stronger increased and quickened con-



contraction of the vessels, and the burning heat to this and the consequent accelerated motion and friction of the fluids; the tense pulse, quickened and stronger circulation, and the like, to the increased irritability of the heart and vascular system, and the nervous influence too much determined to the circulating powers.'

Hence it appears, that no inflammation can subsist without a preceding or concomitant irritation, '*which alone will always, says the doctor, prove sufficient to produce it.*' This is a slight inaccuracy, a concomitant symptom cannot be a preceding cause. He goes on — '*By the unusual stimulus the oscillatory contractions of the smaller vessels must be augmented and excited, and a greater quantity of fluids in a given time must circulate through them.*'—What! more than they receive from the larger vessels? Hence, proceeds he, from the stronger and more frequently repeated contractions, the force of the blood in the irritated vessels will be greatly encreased, the vessels themselves dilated and extended, and those whose orifices open into the cells of the adipose or follicular membranes, and naturally exhale a thin fluid only, will now suffer the red blood to pass or exude thro' their extremities into the cellular cavities. An encreased circulation, therefore, in the larger vessels is a consequence, not a cause of inflammation; since if the phlegmon be considerable, the whole nervous system will be affected by the pain, the heart and large arteries rendered more irritable, and their contractions more frequent and strong.

Next the doctor explains more minutely the causes of internal and external inflammations. The latter are produced by any thing capable of irritating the vessels, and exciting their contractile powers, as burns, frictions, a foreign substance lodged in the flesh, stimulating, irritating applications, &c. The former, from any obstruction of the natural excretions, particularly of perspiration, whence the circulating powers will be variously disturbed and affected, and the vessels excited to stronger and more frequent contractions. Hence proceed catarrhs, rheumatisms, fevers, and a variety of acute and chronical disorders, which are best cured by promoting the natural discharge by the skin, and the use of gentle diaphoretics. The practical hints here given, are founded upon good sense and experience. In all disorders arising from obstructed perspiration, such as fevers, rheumatisms, &c. from colds, the doctor recommends the different preparations of antimony, after bleeding. The emetic tartar may be exhibited in the quantity of half a grain, a grain, or even two grains, with a portion of the calx of antimony to increase its bulk, in thin syrup, or any other vehicle. He also strongly recommends, and we apprehend, with good reason, a  
powder

powder of the vitrum antimonii, mixed with an equal quantity of pulverized nitre, put into a red-hot crucible, and kept in fusion for twenty minutes after the detonation ceases, afterwards washed with warm water, and reduced to a fine powder. This powder may be given from eight grains in a dose to forty; and if to half a dram of it be added two grains of mercurius corallinus, a medicine will be formed not distinguishable in smell, taste, or operation, from Dr. James's powder. He observes, however, that the use of these preparations of antimony ought to be confined to the first stage of the fever, as perhaps after the fourth day they will prove rather prejudicial than useful, the perspirable particles being then changed by their long residence in the body, and capable only of being expelled by proper coction and a natural crisis. The other medicines prescribed in inflammatory disorders, have nothing in them peculiar; we shall only observe, that the doctor thinks volatile alkaline salts may be usefully prescribed, after the pulse has been lowered by evacuation, when they will tend to resolve the inflammation. If we mistake not, this observation is confirmed by some ingenious experiments, read by Dr. Pringle to the Royal Society. We could with pleasure dwell upon the doctor's curative hints, if we were not afraid of trespassing upon the bounds of an article; they all demonstrate reflection, observation, and reading, and are perfectly consistent with the rational theory he has laid down, in terms, however, sometimes not sufficiently clear and explicit. This section he concludes with the two following questions, the answers to which may prove useful to young practitioners.

*' Have we any certain criterion to distinguish an inflammatory from a disease of another kind?* The heat, throbbing pain, and fever will generally suffice to form a diagnosis of inflammation: but the pulse will for the most part prove an unerring guide, as it will be always quickened, and most frequently full, hard, and tense; if this should not be quicker than common, we may be convinced that the disease is not inflammatory. In some cases, where pains in different parts of the body have been excessively acute, as in the side, back, stomach, and the like, the pulse has neither been quicker nor harder nor fuller than natural; under which circumstances there has been no difficulty to determine that the disease could not depend upon inflammation, but has generally been owing to a spasmodic, or a periodical cause.

*' Have we any rules to judge when an inflammation verges to suppuration, or when there may ensue a disposition to gangrene?* It has been supposed that we may judge of the suppuration of an inflammatory tumor by the frequent and involuntary shiverings the patient shall be attacked with: but if a mortification should have  
super-



supervened, the pulse will immediately sink, and become scarcely perceptible; cold sweats and a general languor will succeed, the preludes to an approaching dissolution and inevitable death.

Our author concludes with an enquiry into the consequences of injudicious phlebotomy, pointing out the circumstances where he apprehends the practitioner should refrain from this operation. These are in inflammatory cases of some continuance, where the pulse is low, weak, and soft. In London he thinks the lancet must be used more sparingly than in the country, where the inhabitants are generally more robust and plethoric. Most of the febrile diseases in great cities have a tendency to the nervous or the putrid kind. We must likewise abstain from bleeding in diseases from a weakened and relaxed state of the solids; such as dropsies, leucophlegmatia, cachexies, fluor albus, hysterical, hypochondriacal and nervous affections in general: also in diseases from a spontaneous gluten, a pituitous lentor, &c. from a putrescent acrimony, or spontaneous putrefaction: in a word, in all cases arising from relaxed solids, a dissolved state of the fluids, and a weak languid circulation. To conclude, though great part of our author's practice is trite, it is well adapted to tyros in medicine; as to his theory it is ingenious, and calculated to afford instruction and entertainment to the deepest speculatist.

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ART. III. *The History of the Roman Emperors, from Augustus to Constantine.* By Mr. Crevier, Professor of Rhetoric, in the College of Beauvais. Translated from the French. Vol. IX. Illustrated with Maps, Medals, and other Copper-Plates. 8vo. Pr. 5s. Horsfield.

THE ninth volume of Mr. Crevier's useful and entertaining history opens with the elevation to the purple of Philip, the murderer of young Gordian, a præfect of the prætorian band. Our author alledges, contrary to the testimony of Zonaras, that he was immediately confirmed in the imperial dignity by the senate, who either were ignorant of the violent death of the young prince, or unwilling to know what they could not resent. It is no great credit to Christianity, that Philip is reported to have embraced it, and done penance in the church of Antioch for the bloody crimes committed in pursuit of the diadem. He did not long enjoy his usurped titles. At this period rebellions broke out in every reign; they flamed at once to the utmost height; the smallest spark of sedition fired the whole army, and occasioned the nomination of a new emperor. This now was directly the case. Jotapian and Mari-

nus appeared in rebellion in Mæsia; Decius is sent against them by the emperor; he is proclaimed Augustus by his own and the enemy's army; he marches against Philip, defeats and kills his rival in the field of battle.

Nothing can be more perplexed and obscure than this period of the Roman history, where the few documents which have stood the ravages of time, are equally contradictory and absurd. There is scarce a single date, fact, epoch, or event, that is not liable to be disputed. Amidst this confusion, all we know of Decius is, that he succeeded Philip in the imperial dignity; that he professed himself the bitter enemy of Christianity; that he obtained several victories over the Goths, who burst like a torrent into the empire; and that he, at last, perished through the treachery of Gallus, an officer of distinction in his army. 'Thus (says our author) the Divine Justice avenged the blood of saints cruelly shed by this violent persecutor.'

M. Crevier very aptly compares the Roman empire, in its present wretched condition, to the mock royalty of the temple of Diana in the wood of Aricia, which could be held only by a slave who had killed his predecessor. The officers of the army, almost all persons of mean extraction, seized every opportunity of revolting, of dethroning the prince to whom they had sworn obedience, of placing themselves in his dignity, tho' in expectation of the same fate. Philip, Decius, Gallus, and Emilian, are proofs of this assertion. Gallus wore the diadem but a short time, when it was claimed by Emilian, whose title was equally spurious. His fortune, however, prevailed; Gallus was killed by his own soldiers, and his rival raised to the imperial throne, which he soon yielded with his life to Valerian, a senator of illustrious birth, and great reputation.

Valerian ascended the throne with the highest public expectation. Born of an ancient and noble family, tried in all civil and military employments, each of which he supported with dignity, he attained to an uncommon degree of fame, consideration, and popularity. While a private person, he appeared superior to his station; and if he had never been emperor, he would unanimously have been judged worthy of the empire.

'If probity (says our author) were sufficient for the government of a vast monarchy, Valerian would doubtless have been a great prince. He had an uncommon simplicity of manners, was upright, and of an open disposition. He loved justice, was careful not to oppress the people, and not only listened readily to good counsels, but honoured those who gave them. He even possessed a qualification of great importance, in a sovereign prince; he loved to prefer merit: and it is remarked, that



that a great many military officers whom he employed in high commands, either became emperors, or, having usurped the sovereign power, acted in such a manner, that the only thing they could be blamed for, was the illegal means by which they had assumed that dignity.

‘The qualities we have mentioned are truly worthy of great praise: but the art of governing requires also talents which Valerian had not; a superiority of views, firmness of courage, activity of execution, a knowledge of the depths of the human heart, and a wise distrust of the snares of the crafty. Valerian had a very confined understanding, was weak, slow, and credulous; and in consequence of these defects, his reign was one continued series of misfortunes, and ended at last in a most ignominious catastrophe.’

The Roman empire was attacked on every side by barbarous nations, and equally ravaged by war and pestilence. Valerian was in the end defeated, and taken prisoner by Sapor, king of the Persians.

‘Every one knows the base and shocking treatment which this unhappy prince met with during his long captivity. He was loaded with greater indignities than were offered even to the meanest slaves.

‘His haughty conqueror carried him about every where in his retinue, loaded with chains, and at the same time clad in the imperial purple, the splendor of which embittered the thoughts of his misery: and when Sapor wanted to mount his horse, the unfortunate Valerian was obliged to bend to the ground, that his insolent master might use his neck as a foot stool. To this so cruel indignity the barbarous king often added insulting speeches, observing with a contemptuous smile, that this was triumphing in reality, and not in resemblance only as the Romans did. But the most cutting of all Valerian’s misfortunes was the base and criminal indifference of an ingrateful son, who, seated upon the throne of the Cæsars, left his father in this deplorable situation, without making the least effort to rescue him from it. The only mark of regard that Gallienus shewed him, was his placing him among the gods, upon a false report of his death. In this too, it is observed, that it was against his inclination, and merely to satisfy the desires of the people and senate, that he paid him even that respect, prescribed by custom, and as frivolous in itself as it was ridiculous and misplaced for one in his condition.

‘The ignominy of the captive prince did not end with his life. He languished in that shocking slavery at least three years;

some say nine ; and after he was dead, Sapor ordered his body to be flead, his skin to be painted red, and to be stuffed so as to preserve the human form, and in that condition to be hung up in a temple, as an eternal monument of the disgrace of the Romans : and when he received ambassadors from Rome he shewed them that extremely mortifying sight, to teach them, said he, to humble their pride.'

Gallienus, of a disposition diametrically opposite, succeeded his father Valerian. The love of pleasure, a taste for shews, for licentiousness and debauchery, filled the soul of this young prince, and obliterated every sentiment of nature and honour. His insensibility to his father's misfortunes furnished the first specimen of his character. Like Caligula and Nero, he disguised himself to frequent stews and places of debauchery. His usual company was composed of the most lascivious and abandoned corrupters of innocence. His meals were extravagant, and his table surrounded by immodest women ; yet he possessed judgment, taste, and imagination. His mind was cultivated ; he wrote well in verse and prose, and some of his poetry has been preserved, which shews him another Petronius, detestably elegant, and engagingly wicked. Cruelty was added to his other vices, and Gallienus became equally an object of hatred and contempt. His sloth and indolence encouraged a variety of pretenders to dispute with him the imperial diadem ; and at last he fell a sacrifice to the treachery and ambition of his own officers. The following short extract, exhibits the portraiture of Gallienus in the most flattering colours, which his character will admit.

\* We may easily judge that learning did not flourish under so unsettled and violently disturbed a reign. The Muses delight in peace, and are silenced by the din of arms. Not but that the prince courted them personally, and wrote as well as his contemporaries in prose and in verse, though only upon trivial subjects. His esteem for the fine arts inspired him with an affection for Athens, which had always been their habitation and center. Full of this idea, he insisted on being made a citizen and first magistrate of that city, and on being ranked among the Areopagites. Vain and trifling cares for a prince to be taken up with, whilst his dominions were falling to ruin ! I say the same, and with still greater reason, of the favour he was disposed to grant to the Platonic philosopher Plotinus, whose brain was filled with wild and singular notions, and who deserves less to be esteemed for the elevation of his thoughts, than to be despised for his idle turn of mind. Plotinus had taken it into his head to realise the ideal system of Plato's Republick. :  
and



nd Gallienus was ready to assist him in that chimera, by rebuilding for him a city in Campania, which the philosopher was to govern according to the Platonic laws. Some jealous courtiers, says Porphyry, dissuaded the emperor from executing this design.'

Out of eighteen pretenders to the purple, during the life of Gallienus, Claudius alone merited the dignity, and he obtained it by an action which ought to have forfeited his claim. The murder of his prince and benefactor is a deep stain; but it is the only blot in his whole life, which, in every other respect, deserves all the praise due to real magnanimity, a strict love of justice, a noble simplicity of manners, valour, tutored by conduct, and an upright, wise, and gentle government. Soon after his accession the empire was invaded by an army of 320,000 Goths, and a fleet of two thousand sail. This prodigious force Claudius defeated with a greatly inferior army, obliging the barbarians to evacuate the Roman territories with the loss of fifty thousand men killed on the field of battle. Not long after this glorious victory, Claudius died a natural death, esteemed, regretted, admired, and deified with a crowd of other princes, who, after disgracing humanity, were enrolled among the gods; a custom still practised in the Roman church, where poor saints and wealthy sinners are equally intitled to canonization.

Immediately upon the death of Claudius II. Aurelian was elected emperor by the legions of Illyricum. His reign was fortunate and glorious, but his death tragical. After a reign of five years he fell by the treachery of his officers, leaving behind him the reputation of a hero, 'who, in a few years, completed the great work of reuniting every part of the empire under one head; who restored military discipline among his troops; whose views were great and noble with respect to government; and to whose charge no blame can be laid, except his inexorable severity.' Dioclesian observes, that Aurelian was a prince rather necessary to the empire, than good and praise-worthy; rather a general than an emperor. An inter-regnum for six months ensued, the army and the senate mutually referring to each other for the choice of an emperor. At length M. Claudius Tacitus was vested with the imperial authority. Tacitus possessed great virtues, untinctured with any gross vices; his character was even void of all blemish, except what arose from that natural weakness of aggrandizing his own family, and raising his relations to the highest posts and preferments. He was modest, chaste, decent, and simple in his manners; but he wanted that elevation of soul which constitutes the brilliant monarch. After a short reign of little more than half a year, he perished in a con-

spiracy formed by his own officers, and was succeeded by Probus, who had laid the foundation of his own grandeur in the blood of his sovereign.

In this extraordinary age, the crimes of murder and perfidy were scarce deemed blemishes in the character of a hero. It was allowable to pursue the dictates of ambition, by the most unjustifiable means. If villainy proved successful, it often received the applause due to virtue; at least, a prince founded his reputation on his behaviour subsequent to the horrid action which had procured his elevation. This was the exact situation of Probus. Had his conspiracy proved abortive, his name would have been transmitted to posterity with the deepest stains of infamy; but he triumphed, and lived to efface his crimes. After a glorious reign of six years, he was killed in a tumult of his soldiers, and is thus described by M. Crevier.

‘ Among all the princes that ever sat upon the throne of the Cæsars, it would be difficult to name one superior to Probus. Always victorious from his youth to his death, he joined to his military talents the estimable qualities of the good and worthy man. He was as great a warrior as Aurelian, but milder and more gentle; as moderate perhaps as Marcus Aurelius, but fitter for war; having recourse to arms out of necessity only, and respecting the laws; great as a commander, and, as a prince, attentive to the happiness of his subjects; always busied with useful undertakings, and making the labour of his soldiers conduce towards the advantages of peace. In a very short reign, he rebuilt or repaired seventy cities. He formed a great number of excellent generals, some of whom became great princes, such as Carus, Dioclesian, Maximian Hercules, and Constantius Chlorus. The empire, lifted up from its fall by Claudius II. and restored to its splendor by Aurelian, attained under Probus the greatest happiness it ever enjoyed: and if the wickedness of the soldiers had not shortened his days, he would have revived the age of Augustus.

‘ He was exceedingly regretted by the senate and the Roman people. Even the troops which killed him reproached themselves with his death, and raised a monument to him with this epitaph: HERE LIES THE EMPEROR PROBUS, WHOSE PROBITY RENDERED HIM TRULY WORTHY OF THE NAME HE BORE. HE WAS THE CONQUEROR OF ALL THE BARBAROUS NATIONS: THE CONQUEROR OF USURPERS. His successor Carus, either out of real zeal, or out of policy, avenged his death, and made his assassins expire upon the rack. He likewise paid the greatest honours to his memory, and ranked him among the gods.’



To Probus succeeded Carus, an officer who had raised himself from the meanest station to the rank of prætorian præfect, consul, and Augustus, before the death of the late emperor. His reign was short, scarce sufficient to determine his character as a monarch. Historians conjecture, from the lofty titles of *lord* and *god* which he assumed, that pride was his greatest failing. He too perished by the hands of his own soldiers, leaving the imperial diadem to his two sons, Carinus and Numerian, who soon made room for Dioclesian. Numerian was taken off by a conspiracy; upon which Dioclesian was proclaimed by the soldiers, and enabled to dispute the whole empire with Carinus. A war ensued, in which the former was unfortunate; but Carinus did not long enjoy his victory. His cruelty rendered him odious, and he was put to death by his own soldiers. Upon this Dioclesian ascended the imperial throne without a rival\*.

After

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\* The following account of two Latin poets, at present almost forgot, who flourished at this period, may prove an agreeable specimen of M. Crevier's taste :

‘ Nemesian dedicated to the emperors Carinus and Numerian a poem upon hunting, of which only three hundred and twenty-five lines now remain. The exordium contains an hundred, the turn and expression of which are poetic. He begins with two elegant and graceful verses: “ I sing the thousand various ways of hunting, it’s joyful toils, it’s swift courses, and it’s battles in the midst of peaceful countries.” The poet’s reason for referring this subject to any other, is new: but the subjects which he borrows from fable, and on which he dwells too long, pretty much in the taste of Ovid, have been treated over and over, and quite exhausted by the ancient poets. “ We, adds he, search the forests, we beat the woods, and scour the extensive plains: we run swiftly over the country; and with the help of a faithful, well trained dog, we take various kinds of booty. We delight in out-running the fearful hare, and the timid fawn; in engaging the audacious wolf; and in laying snares for the cunning fox.”

‘ These are the essays of an infant muse: after which Nemesian promises to rise to nobler subjects; to celebrate the victories of Carinus over the Barbarians of the North, and those of Numerian over the Persians. Here we find the flattering language of poetry. Nemesian makes no mention of Carus, the real conqueror of the Persians: but gives to the living son the glory which belonged to the dead father.

‘ After invoking Diana, the goddess of hunting and of woods, the poet invites to read his lines, “ Those who, like him, struck

After a long, and for the most part prosperous reign, Dioclesian was seized with a disorder, that, affecting his intellects, obliged

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with the pleasures of the chase, abhor law-suits, fly from the tumult of business, and the noise of the bar, detest destructive war, and are not carried beyond seas by avidity of gain."

' Besides the poem upon hunting, we have four eclogues ascribed to Nemesian, in which the laws of modesty are not always sufficiently respected, but, on the contrary, are sometimes grossly broken through: which proves as much bad taste and barbarism, as offence against good manners. But the versification is not bad: and the third of these pieces presents us a picturesque description of the first vintage, enlivened with an imagery well suited to the subject.

' Pan is made to sing the praise of Bacchus. He relates his birth, and supposes that the vine began to bear fruit when he was very young. "When the grapes were ripe, Bacchus said to the satyrs: Gather that precious fruit, my boys, and tread under your feet those bunches of which you know not the virtue. The god spoke, and the satyrs fall to work. They gather the bunches off the vine, they carry them in wicker baskets, and heaping them up in vats of stone, they crush them by the motion of their nimble feet. The grape bursts and yields it's amiable juice: the vintage flows in bubbling rills, and dyes the naked bodies of the vintagers of purple hue. They, first of any, pay themselves for their labour. Their frolicsome troop seize every vessel either used for drinking, or capable of holding drink. One takes a two handled cup: another drinks out of a crooked horn: a third scoops up the liquor with his hollow hands, and sips it eagerly out of them: the most greedy leans over into the vat, and sucks the sweet wine with smacking lips. One, instead of playing upon his cymbal, laughs and dips it in. Another, laying upon his back, squeezes the grapes between his hands, and drops their juice into his mouth: the frothy liquor bubbles out, flows over his face, and trickles down his breast and shoulders. Each has his waggish trick."

' I have dwelt longer upon Nemesian than I shall upon Calpurnius, whose poetry savours of his bad fortune, both by his frequently complaining of his situations, and by a less polished, less delicate, and more rustic turn of thought and expression, than that of his cotemporary.

' Calpurnius was a native of Sicily, and addresses the seven eclogues which we have of his writing to Nemesian of Carthage, who is doubtless the poet I have been speaking of. Nemesian is thought to be the person meant in them under the name of Meli-



obliged him to resign the sceptre, which he had wielded with such dexterity, as displayed the elevation of his mind, and the

Melibœus, whom the author desires to intercede for him with the reigning princes, and to present them his verses.

‘Of the seven eclogues of Calpurnius, three, namely the first, the fourth, and the seventh, turn upon public events: the others are pastoral fictions. The first sings Carus’s accession to the throne. The subject of the fourth, if I mistake not, is Carus’s coming to take possession of the government of the West, during his father’s expedition against the Persians. The seventh, as I observed before, contains a description of the games which Carus gave at Rome, and at which his eldest son presided in his stead. I shall only give just an idea of the plan of the first, the invention of which has been praised by one of the most ingenious and most illustrious writers of our age.

‘Two shepherds, to avoid the sultry heat of noon, retire into a grotto consecrated to Faunus: and whilst they are preparing to amuse their leisure hours with singing some pastoral subject, one of them perceives and shews to the other, verses lately engraved upon the bark of a beech-tree. The description of this writing is elegant. “Do you see, says one of the shepherds to his companion, how the cracks which form the letters still continue green, and are not yet withered by the shrinking of the severed fibres of the bark?” They draw near, and find it is the good Faunus himself who speaks in these lines, and prophecies to the empire peace, tranquility, and perfect happiness under the government of the new emperor. The versification is tolerably good. The things are vague, scarcely characterised, and that in a manner not suitable to the circumstances. I shall only observe, that the idea of their ancient government was still implanted so strongly in the hearts of the Romans, that one of the advantages emphatically foretold by the god, is the re-establishment of the consulship in all its splendor. “The consul, said he, shall no longer purchase at a ruinous expence the empty shadow of a decayed and ruined dignity: the fasces shall not be carried in vain before him; nor shall he sit silent upon a forsaken tribunal. The laws shall resume their vigour: returning justice shall restore the forum to its pristine majesty, and a more auspicious god shall banish all remains of past misfortunes.”

‘I am very far from comparing Nemesian and Calpurnius to Virgil. But when I read those poets, or the Latin orators who lived under Dioclesian, Constantine, and his children, I lament the fate of history, delivered up to rude and uncouth hands at a time when poetry and eloquence were at least not totally extinguished.’

exten-

extensiveness of his genius. Maximian governed during the illness of Dioclesian, in quality of emperor; but he can scarce be numbered among the sovereign princes, as he resigned to Constantius at the death of Dioclesian, who always retained the title of emperor. Constantius died in Britain, after a short reign. His reputation is fair; but his greatest glory is, that he was the parent of Constantine the Great, with whose reign M. Crevier begins the subsequent volume.

The specimens we have exhibited are sufficient to evince, that the translator has preserved the sense of his original: we cannot commend his elegance or spirit.

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ART. IV. *An enquiry into the Divine Missions of John the Baptist, and Jesus Christ; so far as they can be proved from the Circumstances of their Births, and their Connection with each other. By William Bell, M. A. Fellow of Magdalen-College, Cambridge. 8vo. P. 55. Sandby.*

**I**T is the peculiar and distinguishing characteristic of the sacred writings, that the more they are seen and known, the more they are admired; the more we contemplate the several parts of them, the more beauties constantly display themselves: from every reading fresh proofs arise of their excellence, and of their divinity. This is a fountain which is never to be dried up, a mine that is inexhaustible. The truth of the christian religion, and of every circumstance relative to it has already been so fully proved; every fact recorded in the gospel so fully examined, and the meaning of almost every word so exactly ascertained by the learning and piety of past ages, that one would not imagine there had been any thing left to be done in our own: we should not have expected at this time of day, to see a new and powerful argument of the truth of the evangelic writings, drawn forth in its full light, supported by the coolest judgment and dispassionate reason; expressed in the utmost purity of language and unaffected simplicity of stile; and submitted to the public attention with that deference and humility, which is always the attendant on real merit: such however is the performance now before us. Had the author of it lived in an age, when people concerned themselves in things of this nature, when it was fashionable to patronize solid learning, and the study of divinity was more in vogue than it is at present; he might have stood the chance of being taken notice of, or perhaps even advanced to some dignity or preferment in that church, whose doctrines he had so well illustrated, and in whose defence he had so eminently distinguished himself: as it is, he will only be read



read and admired by the judicious few, who have sense enough to prefer the discussion of so serious and important a subject, to all the flimsy and trifling performances, which the generality of readers are so enamoured with. The matter of this volume is highly worthy of our attention, and the manner in which it is treated, will be found, on examination, to merit no small degree of our approbation.

The end and design of the whole is briefly explained in the introductory considerations; wherein our author judiciously observes, that the chief end which the holy evangelists proposed to serve, by the mention of John the Baptist in their histories of Jesus, was to confirm the divine mission of Christ, by the testimony of that prophet, whose appearance in the character of his \* fore-runner, had been universally expected; because explicitly foretold.

As we find therefore Jesus and John reciprocally bearing testimony, to the truth of each other's divine commission; and the disciples of Jesus appear likewise, to have given us no further account of John, than was necessary to avail themselves of his authority, in establishing the credit of their Master; we are hence enabled to draw this certain conclusion, namely, that they must *both* have been *impostors*; or *both* in reality those divine personages, whose characters they respectively assumed. The author therefore proposes to bring the claims of both to a decisive examination; the result of which must naturally point out a method of establishing the truth and certainty of the christian revelation: for if those particulars which the evangelists have recorded, relating to John's birth and transactions, and such others concerning Jesus as are necessarily connected with them, will enable us to shew that the Baptist himself could not be an impostor; then will they likewise afford a proof of the divine mission of Jesus, and that he could be no less than what John declared him to be, the promised Messiah, and the son of God.

Our author therefore, in his first section, of the first part of his work, endeavours to prove that the miraculous events recorded of the birth and circumcision of *John the Baptist*, could not

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\* Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold he shall come, saith the Lord of Hosts. Mal. iii. 1.

It is notorious, that at the time of John's coming, the Jews universally expected some such extraordinary messenger to precede the Messiah, and that this among others was one of those prophecies, on which they founded their expectations.

have been forged either by *Jesus*, or any of his disciples, or by *John* himself, or any of his disciples. Having proved the apparent improbability of both these suppositions, he proceeds to enquire what the nature and design of the imposture (if any such imposture there was) must have been, and who must have been concerned in planning and carrying it on; not only Zacharias and Elizabeth, but Mary and Joseph also, must have been jointly engaged in the support of those mutual falsehoods, invented to serve their common interest; and if it should appear absolutely impossible for these four persons to have been connected together, in the joint contrivance of this double deception; all suspicion of Zacharias's integrity must be rejected as groundless. The Baptist must be acknowledged as one inspired from above, and Jesus consequently be received as the undoubted Messiah: he then enters into a full examination of these several points, and brings many strong and conclusive arguments to prove, that, first, Zacharias and Elizabeth could not be the contrivers of this imposture; secondly, that if they could have been the authors of it, they could not have applied to Joseph and Mary, to take part with them in carrying it on; and thirdly, that neither Zacharias and Elizabeth on the one part, nor Joseph and Mary on the other, could contrive each their respective plots in this double imposture; nor could Joseph and Mary be the contrivers of the whole joint undertaking.

Our ingenious and learned author having thus in the first part of his work cleared away the ground, proceeds to lay the foundation of his structure, by proving that the whole imposture abovementioned is in its own nature so exceedingly absurd, that it was not possible to have been conceived or undertaken by any person whatever: he then goes on to consider some particular facts, previous to the births of John and Jesus, together with some very remarkable facts subsequent to them; which, as he with great truth observes, bear witness in the strongest manner to the innocence and veracity of all those, who were most immediately concerned in the events, and convince us, that they could not possibly be the effects of human artifice and cunning, or arise from the secret machinations of Zacharias and his associates, the only persons who could possibly have contrived them.

The third and last part of this excellent performance is employed, first, in considering the conduct of John and Jesus, with a view to their connection with each other, wherein our author observes, that since John and Jesus reciprocally bore the most positive testimony to the divine character of each other; these considerations point out another method, in addition to those already made use of, for establishing the truth, or detec-



ting the falshood of their claims. For from hence it is plain, that if we will suppose them to have been impostors, we must allow their whole *public* conduct to have been concerted between them, before they proceeded to the actual execution of their plot. So that if it should appear, that in several particulars of their public management, they took such steps as they must naturally think would prevent their mutual success; and that, in some instances of their joint and relative behaviour, *each* pursued a very likely and obvious method to destroy the Other's, and even his own reputation; this likewise must be allowed a very strong collateral proof, that that they could not be deceivers. With characters so extremely difficult to support, as those laid claim to by John and Jesus; and before a people so well qualified, and so willing as the Jews were to detect them, had they been pretenders; we may peremptorily pronounce, that no impostors whatever could have adopted such a conduct as this.

The evangelists indeed have recorded but few instances of any public intercourse between the Baptist and Jesus; and as few public declarations of either, immediately relating to the other. Perhaps because there were in reality few more of importance to mention; perhaps because they were fully satisfied with mentioning those they have; in addition to that abundant proof of John's divine character, contained in the *miraculous* circumstances of his birth. But few as the particulars of this kind, handed down to us, are; these, when it is considered, that on the supposition of an imposture, they must have been preconcerted between them; will add no little strength to our former conclusion; and place the certainty of the *divine* original of John and Jesus, even in a still stronger light than before.

He remarks also, that John wrought no miracles, and concludes from hence that Jesus and John were not impostors, had not concerted measures together; because if they had been so, we should undoubtedly have received accounts of many miracles performed by John, though neither so numerous or astonishing as those of Jesus. He then enters into a very pertinent and agreeable inquiry, into the different external characters of John and Jesus; John, he observes, from the very beginning practised all imaginable austerity; making his first public appearance in a covering of camels hair, tied with a leathern girdle; living with the most singular abstemiousness, upon locusts and wild honey; and excluding himself, in great measure, from all human society. Nor did he himself only most rigorously adhere to all the religious rites and ordinances, practised by the severest sect among the Jews, the Pharisees; but he obliged all his own disciples, who associated at all with him, to do the same. Whence the Pharisees themselves put the question to Jesus; *why do the disci-*  
*ples*

*ples of John fast often, and make prayers, and likewise the disciples of the Pharisees, but thine eat and drink?* Such was the solitary and mortified life of John, from the beginning of his public appearance in the character of the Baptist.

Jesus, on the contrary, was the very reverse of all this. He assumed a character, not only void of all severity and restraint, but spent his whole time in a most *uncommon* manner, in seeking the society of, and conversing familiarly with all ranks and orders of the people. And so far was he from complying with the superstitious ceremonial of any of the prevailing sects, but more especially the rigid Pharisees; or exhorting his disciples to conform in the least, to them; that, on all occasions, he himself constantly broke through them, and both publicly and privately inveighed against them. Society was what he sought above all things; even with the most despised sort of men, and such as lay under a general reproach: and with these, and all others, he eat, and drank, and conversed, just as opportunities offered, without the least reservedness or restraint. From his very first appearance in the character of the Messiah, he bid adieu, not only to retirement, but even to domestic life; and might be said to live *perpetually* in the public view of mankind. So that solitude and austerity did not more remarkably distinguish the character of John; than social intercourse with all ranks of men, and a ready compliance with all their various indifferent customs, may be said to mark out the peculiar conduct of Jesus.

Concerning these two singular and opposite characters our author very judiciously observes, that if they should prove upon consideration wholly inconsistent with, and even contrary to what they themselves knew, to be the commonly received sense of those predictions, which had been at first made public concerning them: this must be allowed a strong presumptive argument, and indeed a conclusive one, that they could *not* be *impostors*, for in the most remarkable particulars, they acted in such a manner, as to those who had nothing more than human foresight to judge by, must have appeared the readiest way to obstruct and overset their whole design.

Our author having considered John's prophecy concerning Jesus, and the baptism of Jesus by John, two very remarkable circumstances, goes on, to make some very sensible remarks on John's answer, to the deputation from the Sanhedrim: *The Jews sent priests and levites from Jerusalem to ask him, who art thou? And he confessed and denied not, but confessed I am not the Christ, &c.* What Mr. Bell has offered on this particular, is so well urged and so elegantly expressed, that we will here interrupt our compendious analysis of the whole work, to give it our readers in the author's own words.

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‘ When it is considered (says he) who those persons were, with whom we find John, on this occasion, engaged; it will readily be seen, in what manner an impostor, in his circumstances must have behaved. Instead of being casually applied to by some of the multitude; he was now addressed by deputies sent purposely from the *rulers* themselves: and these too not indiscriminately appointed, but *priests* and *Levites*; men of knowledge and skill in all sacred matters; and in fine, men of the most reputed and skilful sect, *Pharisees*. Instead of being asked for his instruction in an easy point of spiritual advice; the question, to which they required an immediate and categorical answer, was no less than this; what particular divine *character* he pretended to assume?

‘ Questioned upon so important a point, by those who were best able to judge of the truth of his pretensions, and would certainly examine them with the utmost rigour; by those likewise, who were capable of being his most serviceable friends; but otherwise were sure to be his most potent and inveterate enemies; in what manner must John, if an impostor, have replied to their demands? To give *no* determinate answer to such an embassy, after having taken upon him to *baptize* the people, and utter prophecies; would have been betraying the cause he was embarked in, and a tacit confession of his deceit. He must therefore have declared, *what* divine character he took upon him.

‘ He would likewise have employed all his art and ingenuity, not in enumerating only, but in illustrating all those proofs he had been able to devise, for the foundation of his pretensions; and in urging them to the best advantage. And as he very well knew, that these deputies from the Pharisees came prepossessed against him; if he was able to alledge any circumstances, likely to remove their personal prejudices, he could not have neglected to throw in *these* likewise; in order to induce them to examine the proofs, on which he rested his claim to inspiration, with more candor and impartiality than he could otherwise expect. This attack was what he must have looked for, from the beginning; and therefore have been long provided with his answer. And the opportunity it afforded him, to try what could be done with the chief *priests* and *Pharisees*; if not to deceive, at least to puzzle and confound them; was what he would by no means have neglected.

‘ Thus, had John been a deceiver, when he received this embassy from the *rulers*, his first care would naturally have been, to turn the sacred profession of the messengers themselves, as well as those who sent them, to his own advantage; by making them conceive of *himself* with more respect than before. To this end  
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he would have reminded them, that he too was by birthright a priest of the God of Israel, as well as themselves; and the son, of no less honourable a priest, than Zacharias; who must yet have been well remembered among them; and who had lived and died with the reputation of unblemished virtue and integrity.

‘ Then he would have recounted to them at large, all those astonishing events, that had happened to his *parents*; or at least were by many believed to have happened to them; from Zacharias’s loss of speech in the temple, to his recovery of it again, at the time of his own circumcision. And he would have referred them, to the neighbourhood where Zacharias had lived, and where all these things had been noised abroad at the very time, for a full confirmation of the truth of all he advanced. Above all, he would certainly have given them a very particular account, both of the *angel’s* and his *father’s* prophecy, concerning *himself*; as these predictions were the sole foundation of whatever he might pretend to; and very minutely pointed out *that* particular character, in which he now appeared.

‘ Such would certainly have been the answer of John to the priests and Levites, had he been a deceiver. But John it appears adopted a quite *contrary* part. He declined making use of even those fair and obvious means in his power, to remove, or at least lessen their prejudices against him. He chose to *suppress*; for on *this* occasion it was impossible for him to *forget*; all those marvellous events, which were believed to have accompanied his conception and birth; and which, if he was a deceiver, must have been the *only*, and long laid foundation of all his present attempts. Nay he not only refused to alledge Zacharias’s and the *angel’s* prophecies in his own behalf; but even answered the messengers in such a manner, as he knew might be interpreted by the Pharisees, and indeed by any one, to be contradictory to them.

‘ The angel, it had been publicly affirmed, had foretold to Zacharias, *that John should go before the Lord, in the spirit and power of Elias*. But when the messengers put the question to John himself, *art thou Elias?* What answer did John give? *He said, I am not.*

‘ Now it is true indeed the Jews in general expected, that *Elias the Tishbite*, himself; *he*, who had been so distinguished a prophet among them, above eight hundred years before; was to be the *indentical* person, who would appear *again* to usher in the Messiah. And consequently, as the messengers, by their question, meant to ask John, whether *he* was *that very Elias*; John, since he knew their meaning, might very truly declare,



*he was not.* But for this very reason, since the Jews in general expected *Elias himself* to come again; and not any *other* person, in a character *similar* to his; it was plain, that all who had ever heard of the revelations given out at John's birth, might have understood them as spoken immediately of *Elias himself*; and consequently, might consider John's answer, upon this occasion, as directly contradictory to them. And even such as had never heard of the angel's prophecy to Zacharias, might probably consider this answer as a plain declaration from John himself, that the office of Elias belonged not to *him*. Nor was it possible for John himself to have been ignorant of this, or not aware of it.

‘Can it then be conceived, that an impostor, laying claim to *this* very character and office, would have given an embassy of the Pharisees such an answer as this, to an enquiry which struck directly at the very foundation of all his claims? Or could the *same* deceiver, who must have been so extremely desirous to be like Elias, in his whole appearance and conduct, as even to imitate him in the particularity of his dress itself; could *he* send the priests back with such an answer to the rulers, as he well knew would appear to *them*, to be an utter disclaiming of all connection with the character and office of Elias?

‘It was the established opinion, that Elias must first come. If therefore John was only a deceiver, his intention must have been, either to pass for *that very Elias*, whom the whole nation through mistake expected; or he must have designed to convince the Jews, that *they* misunderstood the prophecies concerning Elias; and that *he* himself, though not *that very Elias*, whom they expected, and asked him after; was in fact the *very person foretold* under his name. Any pretender to the character of Elias was under an absolute necessity of adopting one, or the other, of these plans.

‘If he plainly denied himself to be the person, whom they all expected; and at the same time made use of no endeavours to convince them, that they expected a person, who really was *not* to appear; it is evident he did not try to procure himself the least chance for success. The only consequence of this conduct could be no other than this; that his present pretensions, as well as all that had been before published about him, would be regarded as the effect of artifice and imposture.

‘His seeming to them to deny himself to be *either* of those persons, whom the Jews expected to appear, before the coming of the Messiah himself; joined to his giving them but a very short account of what he really pretended to be; could not but contribute very greatly to prevent both the rulers and the

people from believing in him, as the *Messiah's forerunner*; and consequently, totally prevent *his* testimony from inducing them to receive Jesus in the character of the *Messiah himself*?

Our author then considers John's very remarkable message to Jesus; *art thou he that should come, or look we for another?* 'Here the question immediately presents itself, whether if John and Jesus had been deceivers, this most extraordinary message from the Baptist to Jesus, could possibly be agreed on between them, from any hopes of its promoting the authority of *either*? If, on the contrary, the obvious, natural, and only possible effect of it must have been, exciting the people to call in question the veracity of *both*; this unexpected *message* will furnish us with another convincing argument of the truth of Jesus's divine character, as well as that of his *forerunner*.'

In the prosecution of this argument, he proves that this remarkable message, so far from being an objection to the credit of the persons concerned, is on a closer inspection, one of the most satisfactory proofs of the divine character of them both.

'Here therefore (says our author) it may be allowable to close the whole argument, with that most important conclusion, the establishment of which was its sole object and design.

'By proving *jointly*, the truth of the pretensions of John the Baptist, and Jesus Christ, to *divine* authority and inspiration; as the very nature of the facts to be enquired into, absolutely require we should; we have effectually vindicated, by *two distinct*, though connected proofs, the truth and certainty of the *Divine Mission* of Jesus.

'For, first, if John the Baptist certainly was, what it has so incontestably appeared he must have been, the *divine forerunner* of the long *expected Messiah*; sent purposely to prepare *his* way before him, and point *him* out to mankind; then must Jesus; whom John frequently in the most public, and peremptory manner pronounced to be *that divine personage*; unquestionably have been the *true Messiah*.

'And though, from the first entrance upon the argument, the order of the facts to be enquired into, naturally led us to ascertain, first, the true character of the Baptist; and by this means the circumstances of Jesus's birth, which were equally surprising, have been attended to in the second place only; yet these two grand events have proved all along so *similar to each other*, and so inseparably *connected*; that in establishing the truth of *one*, we have necessarily confirmed the *miraculous* nature of *both*.

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‘The *same* considerations, which have so fully shewn, that no deceit can have been made use of, by Zacharias and Elizabeth, in order to lay a foundation for the divine pretensions of John; have proved likewise, at the same time, that Joseph and Mary could not possibly forge any of those miraculous circumstances recorded of the birth of Jesus; to pave the way for *his* future appearance under the assumed character of the Messiah.

‘And thus the *divine mission* of Jesus Christ stands firmly established; not only on the adequate, and indisputable, because *inspired*, testimony of John the Baptist; but likewise independently of *his* witness, upon the unquestionable truth and certainty of all those *miraculous events*, which the evangelists have truly informed us, accompanied *his own* first appearance in the world.

‘So conspicuously do the divine dispensations of perfect wisdom and truth, distinguish themselves from the short-sighted schemes of human artifice and deceit. Plots of human cunning often appear specious at first sight, and well connected together; but, on a nearer inspection, soon betray evident tokens of inconsistency, falsehood, and disguise. While, on the contrary, the stupendous plans of divine providence appear, at a distance, like a number of unconnected, and perhaps even interfering events; but, when most scrupulously examined, never fail to manifest the supreme wisdom of their All-perfect Author; in that irresistible force of evidence they *all jointly* produce.’

We have here given our readers a short and imperfect sketch of Mr. Bell's method, in the arrangement of his several arguments, which was all we were capable of doing in so large a work: the force and beauty of them can only be well seen and known, by carefully perusing the whole performance, which we beg leave heartily to recommend to our readers, as one of the best and most useful works, which has for a long time been laid before the publick; and sincerely wish that the pious and learned author may meet with that applause and reward from it which he so highly deserves.

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ART. V. Anningait and Ajutt; a Greenland Tale. *Inscribed to Mr. Samuel Johnson, A. M. Taken from the Fourth Volume of his Ramblers, versified by a Lady. 4to. Pr. 1s. Doddsley.*

IT is with great pleasure that we find the fair sex every day improving in their intellectual endowments: the English ladies have long been celebrated for their personal charms; they

have long been the most beautiful, and are now become the most sensible, and the most conversible women in the universe. The weak and unthinking part of their sex still indeed confine their reading to plays, novels, and romances; but there are not wanting thousands of a superior understanding, who are capable of enjoying the most rational pleasures, have an excellent taste for every branch of polite literature, and even write correctly and elegantly. Of this, the little performance which we are now reviewing, may serve as a sufficient proof: the title informs us it is the work of a lady: the manly sense and lively imagination of Mr. Johnson, from whom the tale is taken, embellished and adorned by the delicate touches of a female poet, cannot fail, when united, of furnishing an agreeable entertainment.

The story of *Anningait* and *Ajutt*, as related in the fourth volume of the *Rambler*, is so well known that it would be unnecessary to repeat it: this is the ground-work of the poem. Our fair authoress has heightened and improved it with the most pleasing colours. A few short quotations will shew the reader, that the versifier of Mr. Johnson's tale has done him justice.

Speaking of the two lovers in the beginning of the poem, she says very prettily,

'Both flourish'd sweet on Greenland's rigid coast,  
Pure as their snow, and constant as their frost.'

Anningait's address to his mistress is full of that artless simplicity and native tenderness, which characterises the uncultivated Greenlanders.

'Ajutt, more beauteous than the willow's shade,  
Fragrant as mountain thyme, enchanting maid,  
Whose taper fingers white and polish'd are,  
As morse's teeth, and nimble as the hare;  
Thy smiles as grateful as dissolving snow,  
When welcome sun-shine bids our lakes to flow;  
Far as e'er thought can trace I'd thee pursue,  
And be thy guardian and thy lover too;  
No pow'r shall Ajutt from her love divide,  
Nor midland cliffs, nor eastern caverns hide;  
Not the malignant genius of the rock,  
Our foe avow'd, rapacious Amarock,  
Should from my faithful arm my Ajutt tear,  
That arm unwearied should protect my fair.'

This is sufficient to convince us the lady is no stranger to the harmony of numbers. What follows is perhaps still more poetical. When he is going to leave her, he says,



' ————— recal the sad decree,  
 Be just to Ajutt, and be kind to me ;  
 Think e're I go what frosts, what fogs may rise,  
 And join'd preclude thy presence from my eyes ;  
 Thou know'st, my fair, our clime, condemn'd to frost,  
 Of days and nights alternate cannot boast,  
 Like those gay climes by lying strangers told,  
 Where houses screen them from inclement cold ;  
 Ere my return dread winter's bird may sing,  
 And night o'ertake me with an eagle's wing ;  
 What then in those lone months can cheer my soul ?  
 Not seal, delicious, nor the flowing bowl ;  
 The flaming lamps without thy eyes would fade,  
 Nor healing oil could cure the wound they made.'

It was not an easy task to preserve those images that are so well adapted to the circumstances and situation of these lovers, and at the same time keep up the spirit of poetry, and be attentive to the versification, in which, notwithstanding, our authoress has been for the most part very successful. She will pardon us if we add, that some few lines in the poem might admit of correction and amendment ; in the following line for instance,

' No polish'd arts of *spacious* vice they knew.'

We could wish another epithet was substituted in the room of *spacious*, the propriety of which we must own we do not comprehend. When the lady is praying for her lover she wishes,

' That his swift feet the rein-deer might o'ertake,  
 His darts ne'er err ————'

So far is natural, and well express'd : but then follows

' ———— his boat might never leak.'

Which, though agreeable to the character of a Greenlander, sounds but indifferently in verse : besides that, *o'ertake* and *leak* are not good rhymes, except you pronounce the word *leak* after the Irish manner, and read it *lake*. But the two next lines are still more exceptionable :

' That the crack'd ice might ne'er his feet betray,  
 Nor his harpoon might *never* fail the prey.'

We are afraid that *nor never* is bad English, and *fail the prey* not much better ; but we beg pardon. Such little blemishes as these, in a poem so full of beauties, should only be considered as freckles in a fine face, which we should overlook, in justice to that symmetry of features which makes us ample amends for so trifling an imperfection.

ART. VI. *The Basiliade: or the Book of Truth and Nature; an Epic Poem. In fourteen Cantos in Prose. Translated from an original Manuscript of the celebrated Indian Bramin and Philosopher Pilpay. Found among the Treasures of Mohammed Shah, Emperor of the Mogul Tartars, at the Plunder of the City of Dehli, the Capital of Hindostan, by the Nadir Shah, Thomas Khuli Khan. In 2 Vols. 12mo. Pr. 6s. Hooper.*

**I**T must be a discouraging circumstance to moral and political writers, to reflect on the slight effects which the admired productions of the most celebrated philosophers have wrought on the manners of mankind, though expressly calculated to refine society, and correct the imperfections of human policy. What hopes of improving government can the most ingenious author entertain, after seeing the fine institutions of Plato, More, and Harrington, laid aside as visionary, without furnishing a single hint to any real system of society; and the chaste lessons of Xenophon, the sage precepts of Fenelon, and the elegant portrait of a patriot king, drawn by the masterly hand of St. John, just read, admired, and neglected by princes. The same fate awaits our agreeable author, whose system of morals and schemes of government are still less reconcileable to practice, though built on the most indisputable principles. Forsaking nature, and even probability, he describes man as a being superior to humanity, and lavishes fine talents, a singular invention, luxuriant fancy, and strong powers of reflection, in drawing shadows, and pursuing absurdities. Nothing besides numbers are wanting to gain the *Basiliade* a place among the best poetical productions of the age; yet the author would seem to prefer the reputation of a philosopher, to which he may likewise form a claim, if peculiarity of opinion, and depth of meditation upon the most important topics of natural religion, morality, and politics, constitute the philosopher. His poetry is only the vehicle of his remarks upon civil society and human knowledge; it always serves to introduce, and often to obscure his observations on these subjects. We may venture to say, that the archbishop of Cambray is not half so flowing in his descriptions, or the chevalier Ramsay so unintelligible in his metaphysical speculations, as our author, who seems more evidently an imitator of *Telemachus*, and the *Travels of Cyrus*, than of the *Peruvian Tales*, or the *Fables of Pilpay*.

Whether the work be original, or a translation from the French, we cannot take it upon us to determine. From the inequality, and, in some parts the poverty, of the language, we are inclined to believe it a version. It is difficult to conceive that



that an original author, frequently so lofty, picturesque, and bold in his metaphors, should suddenly sink into the very profundity of the bathos, and descend from the stilts of measured cadence, to grovel in the meanest prosaic expression. Former writers in this way sketched out what they imagined the perfect idea of a republic ; the *Basiliade*, on the contrary, is proposed as the best model of monarchy, decorated with all the magnificent ornaments of the epopee. Every beauty in nature is culled, to set off our author's happy island ; every blessing in life is bestowed on the inhabitants, and the prince is endowed with every quality that can render him great and amiable. He travels for instruction, and this furnishes the writer with occasion to introduce a variety of pretty episodes. It would be impossible to convey a just idea of the plan, without descending to a minuteness inconsistent with our limits ; we must therefore content ourselves with exhibiting a specimen of our author's talent for reflection. We cannot select one more unconnected with the general design, or complete in itself, than the following thoughts on the use and abuse of the art of writing.

‘ The first place into which Fadhilah led the prince was a vast edifice, wherein a great number of persons were so earnestly employed, they scarce perceived the entrance of these two strangers.—Behold, said our hero's faithful guide, this most prodigious heap of pieces of a thin light stuff, or of the finest barks of trees, some rolled in volumes, and others collected into tablets laid on one another. Would you imagine, prince, that by a sort of enchantment, these airy flitters are made the most durable and valuable monuments of the human mind ?—Nothing is more capable of giving us an idea of our own immortality, than these oracles, which make us enter into conversation with sages who have lived in the most distant times.—For, opening these volumes, our eyes are made the organs to convey the thoughts and very words of those who have made it their employment to instruct mankind.—We only lend to them the sounds of our own voice, and in return these sublime souls revive in us ; they make us what they were ; they by our mouths proclaim themselves ; they please, they charm, affect, and they persuade us ; whilst by repeating their discourse we make ourselves their hearers.

‘ But I am going, prince, to put a stop to your astonishment.—All this has nothing in it but what's extremely natural and simple, and yet indeed 'tis that itself which makes it wonderful.—Amongst your people, whose necessities are less extensive far than ours, some few marks suffice to communicate the ideas of those things needful to society ; and the image of a thing, or

some other symbol of it, immediately tells a man, in a precise and sensible manner, what he would know or ought to be instructed in.—For our parts, a small number of marks point out to us all the simple sounds the human voice can form.—Traced one beside another, they shew us various articulations which we easily repeat exactly as they have been pronounced.—The combination of these pictures of articulate sounds, declare to us the very terms, and set forth the very ideas, which we make use of in our conversation.—In short, they form to us a perfect picture of discourses and of regular reasonings, and we by lending our own voices to these images, can say again these thoughts, such as they were pronounced by the person, who might have communicated them to us by word of mouth.

‘How happy are you, my dear Fadhilah ! eagerly cried the prince : if all your knowledge equals the use of this, how joyful shall I be, if I may one day carry back to my dear fellow-countrymen these valuable discoveries !

‘I admire with you, said Fadhilah, this valuable gift which Providence has here bestowed on men.—But must I tell you, prince, except perhaps a few small volumes, what all of these contain ?——No more than a confused and indigested heap of all the errors, all the false opinions wherewith I heretofore informed you that we are infected, told over a thousand times, and then retold again.—Of laws, and of morality, which have not any fixed and certain meaning, and which each individual interprets to his fancy.—Of maxims and of precepts which contradict themselves, or to the which our actions hourly give the lye.—Of an infinity of fables and recitals, the monstrous productions of folly or imposture.—In short, almost the whole of what you here behold, is a profound abyss of doubts and of uncertainty, ’midst which the human mind perpetually fluctuates, unknowing where to settle.

‘In a society, great prince, like that over which you reign, there would be need for but one single volume ; wherein, after a simple, short, unalterable exposition of all the doctrines of your excellent morality, your prudent policy, and what you think of the divinity, should follow a concise and clear description of every branch of knowledge which may be useful for the conveniencies of life.—This public oracle must be in the hands of every member of the grand community, nor should these be allowed to add thereto, any thing like what had been already said.—Nothing should be from age to age inserted in it, but new-discovered truths, or the inventions of an industrious experience.’

Upon



Upon the whole, our author's blemishes are uncommon and venial, as they proceed from a redundancy of thought, an exuberance of fancy, and a vivacity not often to be imputed as a fault to modern writers. We must observe, that under the allegory there seems to be concealed a compliment to royalty, which we do not clearly apprehend.

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ART. VII. *A Plain Method of determining the Parallax of Venus, by her Transit over the Sun: and from thence, by Analogy, the Parallax and Distance of the Sun, and of all the rest of the Planets.*  
By James Ferguson. 4to. Pr. 3s. 6d. Millar.

THE subject here treated by this ingenious self-taught philosopher is highly interesting and curious, and at this time employs the thoughts of the most celebrated philosophers in Europe. The consequences deducible from accurate observations on the transit of Venus across the sun's disc, are of the utmost consequence to a just knowledge of the distances and magnitude of the celestial bodies. From the infancy of astronomy, the method of determining the difference between the real and apparent distances of the sun and planets from the zenith has been a problem. Hipparchus wrote a treatise, *De Magnitudine ac distantia Solis et Lunæ*, and his indirect method of solving this curious question is reputed one of the most ingenious contrivances in astronomy, and still called the *Diagram of Hipparchus*. Kepler, and the Italian philosophers of that age, laboured by a method different from what is now proposed, to arrive at the same end, and by observations on Mercury in its passage under the sun, to ascertain the parallax of that center of the planetary system. Kepler was mistaken in certain deductions he made from false premises, and his honestly recanting the error, reflects more honour on his memory, than if he had actually made the discovery so much wanted. Dr. Halley was the first who demonstrated, that the passage of Venus bid much fairer for a solution of the problem, than all the observations that could be made upon Mercury. He calculated the revolution of that planet, and gave philosophers certain proofs that it should pass the sun's disc on the 26th of May this year, according to the Old Stile then used. He marked its ingress and egress, laid down the method for taking the observation, and settled all the preliminary steps towards profiting by that important event. This is a kind of literary legacy, which that celebrated philosopher bequeaths to posterity in the following solemn manner: "I recommend again and again this noble problem to the curious astronomers, who, when I am dead, will have

have an opportunity of observing these things, that they would remember this my admonition, and diligently apply themselves to making observations *on the transit of Venus*, in which I earnestly wish them all manner of success."

Mr. Ferguson proposes this treatise as an explication of the doctrine of parallaxes, and a comment on Dr. Halley's Dissertation on the Method of finding the Sun's Parallax and Distance from the Earth, by the Transit of Venus over the Sun's Disc, on the Sixth of June following, N. S. He begins with ascertaining the mean distances of the planets from the sun, in which he gives only the generally received estimate among astronomers. In the second article he lays down a plain method of finding the altitudes and angular distances of the celestial bodies. We should prefer to Mr. Ferguson's method for taking altitudes, the well-known one of Mr. Parent, by means of a common watch, especially as few quadrants are so nicely constructed as not to occasion an error of 3, 4, 5, or more minutes. The third article contains a method of finding the distances of the sun and moon by their parallaxes, upon the supposition that their parallaxes are determined. In the fourth article we find a very ingenious, but defective method of finding the moon's parallax by observation, to which the difficulty has been, to take its apparent place in the heavens, at different distant places, at the same instant of time. Our author removes this objection, by pointing out the means of knowing whether the observation be taken at the same instant, and if not, of making the proper allowance so as to form the same conclusion. Though we deem Mr. Ferguson's method little better than an incorrect substitute, we should be glad to convey some idea of it to our astronomical readers, were it consistent with the plan of our Review. The only true manner, indeed, of finding the parallaxes, diameters, real distances, and magnitudes of all the planets, depends on determining the sun's parallax; and this it is that renders the problem of so much importance. In the fifth article our author treats of the horizontal parallaxes of the sun and Venus, and the parallax of the latter from the former. These are the preliminaries to Dr. Halley's Dissertation, which Mr. Ferguson has translated from the Latin. This paper, from the Philosophical Transactions, forms the subject of the sixth article, in which we find several explications of difficult passages, and one or two corrections by our author. Article seventh consists of a criticism upon the preceding Dissertation, demonstrating, that the sun's parallax cannot be so nearly ascertained by the transit of Venus, as has been generally supposed. As to the fact we join issue with our author, and have given our reasons in a preceding Number of



of the Review\*; but we think the difficulty arises from other causes than those assigned by Mr. Ferguson, though his arguments prove likewise strong objections. It would, however, be unnecessary to enter upon the dispute, as a little time will determine it; and indeed to discuss the point with precision, would greatly exceed our limits, and be extremely foreign to the design of our periodical labours. Mr. Ferguson shews, in the eighth article, a method of projecting the transit of Venus in the sun's disc, as viewed from different places on the globe, making the proper allowances for the different lengths of the transit line, arising from the parallaxes of Venus on the sun's disc. In the ninth article we meet with an explanation of a map of the earth, projected by the author, upon which are marked the hours and minutes of the true times of the ingress and egress of Venus in its passage across the sun's disc on the 6th of June following. In this there is no variation from Mr. De Lisle's *Mappe du Monde*, besides that the times in the latter are computed to the meridian of Paris, and of the former to that of London. Some trifling difference there likewise is in the meridional projection.

To conclude, though Mr. Ferguson has borrowed freely from preceding writers; though we apprehend he has committed some material errors, with respect to the places he assigns for making observations on the transit of Venus; though his experiment by the flame of a candle, to elucidate the meaning of the term parallax, be imperfect; and though he has, with Dr. Halley, omitted ascertaining the latitude of Venus, a point which, we apprehend is essential to the solution of the problem; yet we must confess the whole is ingenious, simple, perspicuous, and by much the best treatise we have perused upon this obscure subject.

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ART. VIII. *A Moral and Descriptive Epistle, inscribed to the Honourable Miss \*\*\*\*\* With a Cerealian Hymn for 1758. Set to Music.* 4to. Pr. 2s. Stuart.

THE author of this poem, containing no less than forty-eight pages (a tedious length for us Reviewers) may deservedly be ranked amongst those unfortunate gentlemen, who are determined, as Hudibras says,

“ ————— in spite  
Of nature and their stars to write.”

Never did we drag through a heavier or more ridiculous performance. It is hard to say whether the *moral* or *descriptive* part

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\* Vid. Critical Review for January, p. 56, 57.

of this motley epistle is the most contemptible: a parcel of idle stories awkwardly patched together, without any order or connection, some trite and common-place observations in very bad verse, together with some unsuccessful attempts to wit and satire, make up the whole merit of this piece: we will give our readers a short specimen of our author's abilities, sufficient to prevent their longing after the unseen remainder. He begins his poem, according to old custom, by invoking his muse, whom we believe he is not very well acquainted with, as he does not even know how to pronounce her name:

‘ Be present, \* Thālia, and inspire my strain:

If we are not greatly mistaken, this lady is usually called Thalia, and not Thālia; but this we suppose the author looked on as a *licentia poetica*, which he had a right to make use of. For a proof of this gentleman's *descriptive talents*, take the following:

‘ Myriads of insects form that precious blue  
On vi’let plumbs suffus’d like silv’ry dew:  
To all her creatures heav’n her bounty speeds,  
And what amuses one—another feeds.  
Rude brambles wave with purple berries crown’d,  
And scarlet hips in ev’ry hedge abound.’

The last line presents us with a very sagacious observation, and to be sure intirely new. In describing the superstitious notions of the vulgar, he has these very pretty lines:

‘ A croaking raven yesterday they heard,  
How un auspicious that foreboding bird!  
But from the fire should cinder-coffins fly,  
Alas! one present (all suppose) must die.  
Ah! dire presage of unrelenting fate,  
Whose darts alike pierce both the poor and great.  
To rest, by couples, lastly they depart,  
At ev’ry sound! at ev’ry corner start!  
Quickly in bed pale terror shuts each eye,  
And over-head they nuzzle close and lie.’

The idea of *nuzzling close* is, no doubt, extremely poetical and agreeable to what he had told us a little before, that

‘ Ev’n harmless babes cling round their grannam’s knee,  
And sweat and tumble tho’ they nothing see.’

But when our author comes to lash the vices of the age, his wit is most intolerably smart, and his raillery exceeding keen. He tells us that Adam and Eve, which is more than we ever knew before,

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\* In another place he lays the accent on the first syllable, at Cascade.

‘ Sick



\* Sick of themselves, and weary of their lives,  
They liv'd like modish husbands and their wives.  
But we'll tell you a story, which, as Mr. Foote says, will make  
you die a-laughing;

\* Hear, hear the tale, (of what?) a lady's frown;  
Hear it, ye spinsters grey, of court and town:  
A rival catch'd Momilla's eye-brow up,  
Between his fingers and enamell'd cup;  
And to her lover bore the charming prize,  
Which once set off Momilla's sparkling eyes:  
Ah! fatal frown, that made her eye-brow fall;  
A topic soon at ev'ry rout and ball.  
Beware, ye virgins, of a rival's hate;  
And spurn false graces, or expect her fate:  
For brittle gum will crack in spite of care;  
And wires betray fine borrow'd locks of hair.

The following excellent observation should not here pass unnoticed, as it will shew our readers this writer's extraordinary merit, both as a philosopher and a poet:

\* When we, alas! no remedy obtain  
We blame our atmosphere, but blame in vain;  
Hence oft disgust, and fancied mis'ries spring,  
Tiresome grows life, and fortune's not the thing.

Whether in these cases *fortune is the thing*, we shall not take upon us to determine; but certain we are, that where gentlemen have so little ear for harmony, and such very poor capacities as this author, writing verses is *not the thing*: we would therefore advise him to employ himself in some other occupation; and if he must write to the honourable Miss \* \* \*, or any other lady, to quit his Thalia, and address her in plain prose for the future.

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ART. IX. *Original Poems and Translations.* By James Beattie, A. M. 8vo. Pr. 3s. Millar.

IT is hardly possible for an author in the present age, to prefix to his book a title more unfavourable than that of *Original Poems*. The press has, from year to year, time out of mind, groaned beneath such loads of poetical trash, that the very name of *verse* is become loathsome to the generality of readers, who expect nothing from a collection of this kind, but a repetition of the same idle sing-song which had so often disgusted them. We will venture, however, to assure those who will take  
the

the pains to look into the performance now before us, that they will be agreeably disappointed; and that, instead of quaint conceits, far-fetched metaphors, and indifferent versification, they will here meet with many fine sentiments, native and genuine simplicity, great elegance of diction, and harmony of numbers: they are, in reality, what they are called, *Original Poems*, and carry with them the indisputable marks of true genius. The author, in a very modest preface to these poems, apologizes for what he calls his rashness in venturing abroad, and appeals with great diffidence to the *public suffrage*, which, as he justly observes, however it may for a time be rendered ineffectual by prejudice, or partial favour, will at last determine his real character: that public suffrage, to which Mr. Beattie appeals, will, we doubt not, acquit him with that favour and applause which he so well deserves.

When we dipped into our author's Ode on Peace, his first poem, it is no compliment to him to say we thought ourselves conversing with the plaintive Gray, or the descriptive Akenfide. The same warmth of imagination, richness of imagery, and delicacy of expression, which we so much admire in those poets, all seem to animate Mr. Beattie; but let the conclusion of this fine ode speak for itself.

‘ From Albion fled, thy once-below’d retreat,  
What region brightens in thy smile,  
Creative Peace, and underneath thy feet  
Sees sudden flowers adorn the rugged soil?  
In bleak Siberia blows  
Wak’d by thy genial breath the balmy rose?  
Wav’d over by thy magic wand  
Does life inform fell Lybia’s burning sand?  
Or does some isle thy parting flight detain,  
Where roves the Indian through primeval shades:  
Haunts the pure pleasures of the woodland reign,  
And led by Reason’s ray the path of Nature treads?

‘ On Cuba’s utmost steep  
Far leaning o’er the deep  
The goddess’ pensive form was seen.  
Her robe of Nature’s varied green  
Wav’d on the gale; grief dim’d her radiant eyes,  
Her swelling bosom heav’d with boding sighs:  
She ey’d the main; where, gaining on the view,  
Emerging from th’ ethereal blue,  
’Midst the dread pomp of war  
Gleam’d the Iberian streamer from afar.  
She saw; and on refulgent pinions born  
Slow wing’d her way sublime, and mingled with the morn.’

A little



A little farther on we meet with an *Ode to Hope*, which is, in our opinion, a master-piece throughout. This pleasing subject is handled with great judgment, the images made use of are all proper, and the language remarkably sweet and harmonious. Nothing can be more picturesque than the following lines :

‘ When first on childhood’s eager gaze  
Life’s varied landscape stretch’d immense around  
Starts out of night profound,  
Thy voice incites to tempt the wildering maze.  
Fond he surveys thy mild maternal face,  
His bashful eye still kindling as he views,  
And, while thy lenient arm supports his pace,  
With beating heart the upland path pursues ;  
The path, that leads, where, high uphung,  
Seen far remote, youth’s gorgeous trophies, gay  
In Fancy’s vivid rainbow-ray,  
Allure the eager throng.

‘ Pursue thy pleasurable way,  
Safe in the guidance of thy heavenly guard ;  
While melting airs are heard,  
And soft-eyed Cherub-forms around thee play ;  
Simplicity, with careless flowers array’d,  
Prattling amusive in his accent meek ;  
And Modesty, half turning as afraid,  
The smile just dimpling on his glowing cheek ;  
Contentment pours the gentle strain ;  
While circled with an orb of wavy light  
Fair Innocence with fearless flight  
Leads on the jocund train.’

*Youth*, supported by *Hope*, and treading, what he calls very poetically, the *upland* path ; the trophies hung out above, and the *rain-bow* ray of fancy, are all prettily imagined, and form together a most agreeable picture. Simplicity, modesty, contentment, and innocence, are finely characterised, and, without stepping out of nature for far-fetched allusions, described with brevity and elegance.

In our author’s poem called the *Triumph of Melancholy*, there are some of the most agreeable plaintive notes which we have ever seen. The lines on the death of *Brutus* point out to us all the dignity of distress, and all the engaging softness of afflicted virtue.

‘ ——— Who is he, that by yon lonely brook  
With woods o’erhung and precipices rude,  
Abandon’d lies, and with undaunted look  
Sees streaming from his breast the purple flood ?

‘ Ah

‘ Ah Brutus! ever thine be Virtue’s tear!  
 Lo, his dim eyes to Liberty he turns,  
 As scarce-supported on her broken spear  
 O’er her expiring son the goddess mourns.’

The image of Liberty leaning on her broken spear, and weeping over her son, might, in the hands of a good painter, furnish out matter for an excellent picture. The elegy occasioned by the death of a lady, who died at the age of twenty-seven, is extremely poetical. We heartily wish the narrow limits of our plan would admit of larger quotations from these poems, but must content ourselves with recommending the whole to the perusal of our readers, of whom we expect a great many bows and compliments, for introducing them to such good company, whom possibly, without our previous intimacy, they would never have been acquainted with.

We cannot finish this article without observing, that we are sorry the latter part of this volume is filled up with translations of Lucretius, Horace, and Virgil; not because the author is any ways deficient in them, but because we are concerned to see a genius of superior rank, employed in rendering the thoughts of others, who is capable of giving us such agreeable productions of his own.

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ART. X. *An Essay on the Art of War. Translated from the French of Count Turpin, by Captain Joseph Otway. In Two Volumes. 4to. Pr. 1l. 16s. Johnston.*

THIS performance is, in our opinion, no mean addition to the military library, tho’ we cannot help thinking the substance of it, which is now extended to two volumes quarto, might have been included in half the compass, even comprehending the plates with which the particular operations or manœuvres, are illustrated. Count Turpin de Crissé, tho’ an officer of hussars, has not confined his researches to the service of these irregulars, but seems to have made himself perfectly acquainted with all the branches of the military art. He has carefully studied all the writers on the subject, both ancient and modern, and confirmed the theory derived from their works, with the practice which hath fallen under his own observation. Perhaps he may have indulged his vanity rather too far, in quoting so often Xenophon, Onozander, Polybius, Cæsar, Vegetius, and other authors of antiquity; because the system of war is now so totally changed from the practice of ancient ages, that except in some general maxims, their remarks can be but of little



little use to a modern officer. The case is very different with respect to the works of Folard, Feuquieres, Santa-cruz, Montecuculli, and other illustrious commanders of later times, which the count de Crissé cites occasionally to authorize his positions.

The treatise in the original is inscribed to the French king, in a short dedication, the most remarkable expression of which is the author's declaring his sovereign to be a pacific conqueror. The expression might have been more just, if he had called him a conqueror *incog*; for we believe the conquests he has made since the beginning of this war have not yet transpired.

After the dedication we find a preliminary discourse, replete with many sensible observations, touching the studies and conduct of the officer and general engaged in a life of warfare; and among other things, containing a laboured distinction between bravery and courage. The parallel, however, is in our opinion, more ingenious than accurate; for we cannot conceive how the one should exist without the other; and the distinction which our author seems desirous of explaining, is no more than that there is one species of courage, which is merely constitutional, and another which is founded upon sentiment.

'This work is divided into five books: in the first are mentioned all the operations of a campaign, from the greatest to the smallest, sieges excepted, which belong not to this subject; and the means of executing these operations in any kind of country are endeavoured to be laid down.

'In the second, the precautions that are to be taken to attack the enemy in all the forementioned operations, are considered.

'The third treats of the cantonments, the quarters, and of the manœuvres relating to them.

'The fourth of the attack of the enemy's quarters, or cantonments, whether in general, a certain number, or one only.

'The fifth book, of that made by small parties, the necessity of the light troops, and their proper use. As almost all powers have those troops, it seems of consequence to know how they ought to be conducted; and to shew what service they may perform, whether during the campaign, or in the day of battle.

'In a word, I have endeavoured to fix an army in all the positions and in every kind of country in which it can be placed during a campaign; and the means for defence are not given, without likewise laying down those of attack.'

It is impossible that we should give a particular detail of a book, consisting of precepts, or even pretend to repeat a few,

and leave the rest untouched ; a circumstance which would injure the general scope and execution of the work. All that we can do is to describe the order of the system, and point out a few remarkable particulars, which may serve to characterize the performance.

He begins with a discourse upon the necessity of a general's knowing the country into which his operations are transferred, the importance of this knowledge, and the means of acquiring it both in theory and practice. A general ought not only to study maps, but to form a company of guides, consisting of peasants, on whose fidelity he can rely. These shall be employed in conducting detachments to examine the face of the country, and take account of all the streams by which it is watered. This division ends with a relation of the famous retreat, which the marechal duke de Belleisle made from Prague, in the middle of winter, and in the face of the enemy.

The second chapter treats of the preparations before taking the field, and the march of an army on leaving its quarters to go into cantonments. The directions here specified relate chiefly to the formation of magazines, and the precautions to be taken in marching an army with its flank to any of the enemy's towns. Then follow his observations on a march through an open country, including the practice of cutting down hedges, filling up ditches and hollow-ways, levelling ridges, building bridges, and the disposition of the columns or lines of march, explained by references to two accurate plates well engraved.

In the fourth chapter he explains the march of an army in a mountainous and woody country ; a subject in itself very curious, and handled with great ingenuity by the help of engraving, as well as allusions to different scenes represented in the history of military exploits.

He proceeds to an elaborate criticism, comprehending precepts for choosing the situation of camps in offensive and defensive war ; how they are to be pitched, laid out, secured, intrenched, and fortified ; how they are to be supplied with provision, wood, and water.

The seventh chapter explains the various methods of escorting convoys, through countries woody and mountainous, as well as level and open. ' Hussars (says he) are more particularly necessary in the escorting of convoys, because they scamper about on all sides, and are very active and ready in scouring a country thoroughly ; they leave no place till they have perfectly examined it, unless the thickness of the woods or any other unavoidable obstacle should prevent their penetrating as far as they would otherwise



wife do ; and even then they protect the infantry, who can with greater ease pass into those places where the hussars cannot. Whatever country the convoy passes through, there should always be hussars with it ; otherwise the officer commanding the escort cannot be certain that the country is thoroughly surveyed, because for want of hussars he must employ cavalry on that service ; not that there can be any doubt of the cavalry's exposing itself to danger with as much cheerfulness and courage as the hussars, but as the horses belonging to the cavalry are naturally heavier than those of the hussars, and often encumbered with forage, they cannot venture to a proper distance, without running the danger of being taken, because they cannot retire with that expedition which is requisite ; on the other hand, the hussar being more active and more accustomed to reconnoitre, knows how to go over a country with proper caution and care to himself : besides, the trooper who is used always to march in a body and to be under command, will have a very imperfect idea of the method of scouring a country.'

' During the campaign of 1746, marshal Saxe, being encamped on the Orne, was in expectation of a considerable convoy from Judoigne. As its safe arrival in the camp was of great consequence, he caused the marquis d'Armentières, then major-general, to set out with a large detachment, in the night preceding the day on which the convoy was to begin its march, with orders to march on the side of Ramillies. At the same time he caused another detachment to set out from the camp of his serene highness the prince of Clermont, with orders to march on the side of the abbey of Ramé : these two detachments, by amusing the enemy on one side, and by entirely concealing the march of the convoy on the other, enabled it to proceed in security, and it arrived in the camp without having been at all molested.

' In the beginning of the campaign in 1748, the same general having a design to lay siege to Maestricht, and consequently having occasion for all his troops, was willing to throw a supply of provisions into Bergen-op-Zoom, as he was going to a distance from that place, and could no longer be in a situation of assisting it. For that purpose he ordered a considerable convoy, which set out from Antwerp for that town under a good escort ; but, in order to prevent an attack, which circumstance had often happened during the winter, and that with loss, the allies at that time occupying a chain of quarters from Breda as far as Voude, he detached the count d'Estrées with a considerable body of cavalry to march on the side of Breda, with orders to push on detachments almost to Voude. This detachment had

two objects in view, one of which was to keep the allies in suspense with regard to the siege that was to be formed, and the other to cause them to remain near Breda. This large body of cavalry kept the allies, who were in the neighbourhood of that town in suspense; during which interval, marshal Saxe marched to Maestricht, the allies not daring to attack the convoy, because they would have put themselves between the escort and the troops under count d'Estrées. From these two examples may be concluded the necessity of covering convoys of importance by detachments independent of the escort assigned them. In short, a general should do every thing that will contribute to the security of his dispositions; and precautions ought never to be thought superfluous when they are managed with prudence, and have for their end the success of a well-concerted plan.'

The next subject that falls under his consideration, is the nature of detachments for forming a chain of green forage; and the following chapter pursues the same theme, to the dispositions for forming a chain of dry forage. Every body knows, that green forage is standing corn, and the other is corn deposited in the barn or rick. These dispositions must be varied according to the nature of the country, the situation of the towns and villages, and the neighbourhood of the enemy.

The eleventh chapter directs the march of a detachment of infantry and dragoons in an open country, divided by rivers. The methods by which troops are made to retire, are various; some cause squadrons of cavalry to retire, by making a wheel to the right or left about; others, by facing each man singly to the right about; others, by wheeling by half troops, and others, by fours.

' Wheeling the entire squadron hath many inconveniencies: 1st. It must be allowed double the ground that the front occupies. 2dly, It is a very great movement, and, consequently, the performance of it will be tedious. 3dly, It is a favourable movement for the enemy to attack it, when it hath wheeled half the circle, and, consequently, presents the flank to him. 4thly, When the squadrons make their retreat by wheeling about entire, those of the second line ought necessarily to be in their rear, and opposite to the intervals: without this precaution the wheel made by the troops in the first line, will consequently bring them into the front of the squadrons of the second, which will certainly throw them into confusion. 5thly, If, by the disposition which is absolutely necessary for the troops, when they are to retire by wheeling about, the enemy should press the first line briskly, the second cannot give any assistance, as it is positively in the rear of the first.

' A single



‘ A single horseman facing about hath also great inconveniences, and requires three movements; the first is, if the squadron is in three ranks, it must be formed upon six; if in two, it must be formed upon four, because the odd files must advance; the second is, facing about each trooper singly; the third is, to form again on two or three ranks: if, during this evolution the enemy should charge the squadron, the same movements must be made to come again to the proper front, which would take up a more considerable time than the enemy would allow.

‘ Retiring by half troops may perhaps be a good method, but the evolution is still considerable; and the troop requires half as much ground as its front to perform it, and the motion being great, more time will be necessary for performing it. It is therefore imagined, that the simplest and shortest movement is to retire by wheeling each squadron to the right about by fours; then the troops will be in the rear of the intervals of the first, because each squadron performs the revolution within itself, and the doing it takes up but little time; and there is also nothing to prevent the second line from advancing to protect the retreat of the first: by this method the retreat is made without interruption or confusion.’

The next chapter relates to the march of a detachment of infantry and hussars, in a woody and mountainous country, and contains many curious particulars; and the thirteenth chapter pursues the march of cavalry and hussars, in an open country, both with respect to offence and defence, advancing and retreating. The three subsequent chapters, which conclude the first book, relate to the retreat of different detachments, through a plain and mountainous country, and all the directions are illustrated by copper-plates.

As the subject of the first book was properly the art of defence, so the different methods of attack are described in the second. This our author introduces with a chapter upon spies, which, for the honour of human nature, we could wish were never necessary, inasmuch as the existence of spies is founded upon corruption, perfidy, and dissimulation.

‘ Spies are as necessary to a general, as arms are to an army; but it is money only that can secure their fidelity; and if a general finds himself ill served, it is because he has been too sparing of the funds intended by his sovereign for that purpose. Notwithstanding it is the duty of a good subject to manage his master’s finances as much as it is in his power, yet there are intelligences of so great importance, that it is scarcely possible to pay sufficiently for them. A man is sufficiently indemnified when, by means of the intelligence he has received, he has

concerted his measures in such a manner, as to beat the enemy, gained some marches over him, or to be beforehand with him in some enterprize.

‘ The emperor Leo, in his sentences, says, that spies should be resolute, industrious, and active. Spies thus qualified will be exact and true in their reports; but if they are trifling, vain, and timid, it is to be feared they will never be able to relate the truth.

‘ Spies, when discovered, should not always be punished with death; great advantage may be made of them, by pretending ignorance of their real quality, especially if they are not sufficiently disguised. Tacitus, in his annals, says, that Vitellius’s party got information of Otho’s designs by means of his spies, who, by endeavouring to dive too minutely into their enemy’s secrets, did not sufficiently conceal their own.

‘ Vigetius’s method for discovering spies, who are suspected to be ranging about in a camp, is to order all the soldiers and servants into their tents during the day, and the spies will be taken immediately.

‘ The general should be careful that the spies are unknown to each other. Those of Pausanias occasioned the death of that great captain, because Aristides, who shared the command with him, discovering by his spies the understanding between Xerxes and Pausanias, caused the throats of all those whom the traitor sent to him, to be cut, to prevent their contrivances being known at Sparta. Such practices deservedly meet such a fate; but it would be difficult for them now to meet encouragement, the generals and officers making part of the legislative power; but, nevertheless, spies having a knowledge of each other may occasion great inconveniences, that may be very prejudicial to the schemes of a general, or any particular officer. When spies are strangers to each other, a general is better served, and he can depend with greater security upon what they say, because, by being unknown to each other, he can try the fidelity of one, by comparing what he says with the reports of others; and if they all agree in the same story, their intelligence should be looked on as certain; whereas, if they know each other, they can with ease cook up a tale among themselves, and not vary in their relation: besides, a spy conscious of being known, always fearful of being sold, acts neither with confidence or resolution.’

At the siege of Bergen-op-Zoom in the last war, count Lowendahl, who commanded the French army, being informed that there were two spies from the town in the trenches, desired that  
they



they might not be molested, and immediately went thither in person, on pretence of visiting the works. By this time his batteries had made a breach in the angle of one of the bastions; but, according to the rules of war, it was not practicable. The general having surveyed this breach, affected to be in a violent passion with the engineers, and swore aloud, that the breach would not be practicable these eight and forty hours. The spies, who overheard this declaration, returned to the town, and communicated this intelligence to old baron Cronstrom, the governor, whom it lulled into a blind security: for that very night, when repeated messages were brought to him, that the enemy were in motion, and even advancing to the attack, he believed it was no more than a feint, and took no measures for repulsing the assailants, who accordingly succeeded in the enterprize.

The second chapter of the second book is very full, curious, and entertaining, on the subject of ambuscades. The third treats of the attack of an army on its march. The three following turn upon the attack of intrenched camps; the attack of a convoy; and the attack of green and dry forages. The seventh chapter, and the two following, instruct us how to attack a detachment of infantry and dragoons, in an open country, divided by rivers; a detachment of infantry and hussars in a mountainous country; and a detachment of cavalry in an open country.

The subject of the tenth chapter, namely, the passage of rivers, is the most interesting of any hitherto discussed; and the execution of it judicious, full, and satisfactory. It is divided into four articles, the first explaining the motions of an army obliged to pass a river in its march; the second specifies the measures of defence, necessary to be taken for opposing the enemy, and preventing his passage; the third particularizes the means which a general ought to employ, in order to facilitate the passage, notwithstanding the enemy's opposition; and the fourth points out the securest method of retreating.

In our author's remarks upon battles, which constitute the eleventh chapter, and conclude the first volume, there are many curious particulars, some of which we should be tempted to insert for the reader's amusement, if the understanding of them did not, in a great measure, depend upon the copper-plates, which we cannot pretend to communicate.

The fourth book, with which the second volume begins, treats intirely of quarters; of the distribution of the quarters and cantonments of an army; of those particulars in which the security of the quarters consists; of the vigilance necessary to be observed by every commanding officer, in his quarter or canton-

ment ; of the particular place of arms for every quarter ; of the general place of arms for many quarters ; of guards of horse and vedets ; of advanced detachments to secure the quarters, or the cantonments, and the roads leading to them ; of the distance to which detachments may advance ; of what is necessary to be done in case of false alarms ; after what manner the detachments and guards of horse, belonging to a quarter, should be conducted ; and what method they should take when obliged to give way, to prevent the enemy entering the quarter with them ; of the precautions to be taken by an officer on his arrival at a quarter in the night, with which the troops are unacquainted ; by a commander, when obliged to establish his quarters in a woody and mountainous country, as well as for securing the quarters of cavalry in a plain and open country. As the third book contains rules for defending, so the fourth turns entirely on the attack of one or more quarters ; and has annexed a principle on which the plan of a campaign may be established. This idea was communicated to the count de Crissé by an experienced officer, whose modesty would not permit his name to be mentioned ; though, for the good of the service, he allowed the publication of his plan, which, in our author's opinion, has rendered the conducting of a campaign not only methodical, but the event of it almost certain ; in a word, this principle is no more than reducing the operations of a campaign to the steps that are taken in the prosecution of a siege.

‘ The operations for carrying on war offensively may be compared with those of a siege ; the town which is attacked being the point to be gained, the tail of the trenches being the center from whence the different branches issue, which give assistance to the parallels.

‘ When a general would advance methodically and safely towards a place, the right and left of the parallel should be sustained, and the communication between the parallel and the tail of the trenches should be kept always open and unembarrassed. It is an established rule, that a general should never think of forming a second or a third parallel, to advance nearer the body of the place, till the first is entirely perfect and established, and the magazines of the trenches placed within reach of the zigzags, which are pushed on to form the second and third parallel, the means of arriving at the body of the place, are well secured. These magazines are intended for supplying the troops more speedily with whatever is necessary for carrying on the attack of the works. If they have not a free communication with the tail of the trenches, they will be very soon exhausted and unable to supply the heads of the advanced parallels ;



els; and if these parallels are not properly provided, the siege will be retarded, and the intended attacks come to nothing.

‘ If the batteries which are erected to destroy the defences of the place, do not take in the whole front of the works; if there is not a strict communication kept up between them and the tail of the trenches; if they are not supported and protected by the parallels, or not well served; they will never be able to silence the fire of the enemy, and will also be in danger of being taken, occasioned by the difficulty the troops will find in coming to their assistance.

‘ The reason for advancing these different principles, which, in reality, are the rudiments for conducting the operations of a siege, is to mark their analogy with those of a campaign. The province, or country to be conquered, hath always some principal point, which it must be the general’s endeavour to arrive at: therefore, when a general is advancing into a country, why may not he form a first parallel and a general magazine for subsistence, in the same manner as that at the tail of the trenches? The communications with the general magazine of subsistence should be kept open, and supported on the right and the left of the first parallel that is established in the enemy’s country. In order to form this parallel, the general should have the right or left of it towards some advantageous post, which he should take possession of; and before he thinks of advancing farther, this parallel should be strongly supported by taking possession of the rivers and towns in the direction of it. It should also be observed as a rule never to begin the second parallel till the first is completely established, and the communications between the general magazines and the rivers and towns perfectly secured.

‘ The same rule should be observed in advancing from a first to a second, and from a second to a third parallel.

‘ As magazines of the trenches within reach of the zigzags, are necessary for carrying on the operations of a siege, in the same manner, also, intermediate magazines of provision and ammunition should be formed in the first parallel established in the enemy’s country; by which means every thing necessary will be conveyed with ease from the general magazine to every part of the parallel.’

We have not room to insert any more of this principle, which seems to be the result of reason and experience.

The fifth and last book treats altogether of light troops; of the necessity of having hussars and irregulars; of the service in which light horse should be employed; of the conduct to be pursued

pursued by a general commanding an advanced body of light horse, and of advanced detachments; of the manner in which light horse are employed on a day of battle; of the service in which light infantry should be employed during a campaign; and where they should be posted in a general engagement. The plates, and the explanations of them, make up the rest of the second volume.

On the whole, we have received much satisfaction in the perusal of the book, which, however, would have been more complete, had it comprehended the methods of besieging and defending fortified towns and citadels.

With respect to the translation we have nothing more to say, but that it is dedicated to lord Ligonier, and faithfully executed, though not without a few mistakes in the names of places; such as Anvers, for Antwerp, Malines, for Mechlin, &c. In other respects it seems to be the work of an intelligent officer, master of his profession, and tolerably well acquainted with the language from which he translates.

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ART. XI. *The Life and Opinions of Tristram Shandy, Gentleman. Vols. III. and IV. 8vo. Pr. 5s. Doddsley.*

A Man who possesses the faculty of exciting mirth, without exposing himself as the subject of it, is said to have humour, and this humour appears in a thousand different forms, according to the variety of attitudes in which folly is exhibited; but all these attitudes must be in themselves ridiculous: for humour is no more than the power of holding up and displaying the ridiculous side of every object with which it is concerned. Every body has heard of the different species of humour; grave humour and gay humour, genteel humour and low humour, natural humour and extravagant humour, grotesque and buffoonery. Perhaps these two last may be more properly stiled the bastards of humour than the power itself, although they have been acknowledged and adopted by the two arch priests of laughter *Lucian* and *Rabelais*. They deserve to be held illegitimate, because they either desert nature altogether, in their exhibitions, or represent her in a state of distortion. *Lucian* and *Rabelais*, in some of their writings, seem to have no moral purpose in view, unless the design of raising laughter may in some cases be thought a moral aim. It must be owned, that there is abundance of just satire in both; but at the same time they abound with extravagances, which have no foundation in nature, or in reason. *Lucian*, in his invective against a man who called him *Prometheus*, expressly says, that his writings were no more than figures of clay, set up to amuse the people on a shew day. His true history, indeed, the most extravagant of all his works,



he tells us he intended as a satire upon the ancient poets and historians, particularly *Ctesias*, who wrote the history of the Indies †, and *Jambolus*, author of an history of the Wonders of the Ocean. As for Rabelais, notwithstanding the insinuation in his preface, in which he applies to his own writings the comparison of Alcibiades in Plato, who likens Socrates to the gally-pots of druggists or apothecaries, painted on the outside with ridiculous figures, but containing within the most precious balsams: notwithstanding the pains which have been taken by many ingenious commentators, to wrest the words and strain the meaning of Rabelais, in order to prove the whole a political satire on the times in which he wrote, we are of opinion, that the book was intended, as well as written, merely *pour la refec-tion corporelle—a l'aise du corps et au profit du rains*. We the rather take notice of Rabelais on this occasion, as we are persuaded that he is the pattern and prototype of Tristram Shandy, notwithstanding the declaration of our modern author, when he exclaims in a transport, 'My dear Rabelais, and my dearer Cervantes!' There is no more resemblance between his manner and that of Cervantes, than there is between the solemnity of a Foppington and the grimace of a Jack Pudding. On the other hand, we see in Tristram Shandy the most evident traces of Rabelais, in the address, the manner, and colouring, tho' he has generally rejected the extravagancies of his plan. We find in both the same sort of apostrophes to the reader, breaking in upon the narrative, not unfrequently with an air of petulant impertinence; the same *sales Plautini*; the *immunda—ignominiosaq; dicta*; the same whimsical digressions; and the same parade of learning. Nay, we will venture to say, that the author now before us, when he recorded the birth of Tristram Shandy, had in his eye *La Nativité du tres-redouté Pantagruel.——Et parce qu'en ce propre jour nasquit Pantagruel, son Père, luy imposa tel nom—— Car alors que sa mere Badebec l'infantoit, et que les sages femmes at-tenderent pour le recevoir, isserent premier de son ventre soixante et huis grenetiers, chacun tirant par le licol un mulet tout charge de sel: apres-lequels sortirent neuf dramadaires chargez de jambons et langues de bœuf fumées; sept chameaux chargez d'andouilles; puis vingt cinq*

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† In the fragments of *Ctesias* we find the description of an Indian animal called *Martichora*, with the face of a man, and a tail that serves both for a bow and a quiver full of arrows. He expressly says he saw such an animal at the court of Persia. He moreover mentions the king's guard, consisting of six thousand men, each having eight fingers and eight toes on every hand and foot. Lucian likewise lashes Herodotus as an historian, who had imposed upon mankind; and tells us plainly, that Thucydides means Herodotus, when he complains of the insincerity of the historians who wrote before him. cha-

*charettes de porreaux, d'aulx, d'oignons et de abots, &c. — Et comme illes caquetoyent de ces menus propos entre elles, voici sortit Pantagruel tout velu, comme un ours, dont dit une d'illes en esprit prophetique, il est né à tout le poil, il fera choses merveilleuses, et si vit, il aura de l'aage.* Perhaps it would be no difficult matter to point out a much closer affinity between the works of the French and English author; but we have not leisure to be more particular. Nor will it be necessary to explain the conduct of the performance now before us, as it is no more than a continuation of the first two volumes, which were published last year, and received with such avidity by the public, as boded no good to the sequel; for that avidity was not a natural appetite, but a sort of *fames canina*, that must have ended in *nausea* and *indigestion*. Accordingly all novel readers, from the stale maiden of quality to the snuff-taking chambermaid, devoured the first part with a most voracious swallow, and rejected the last with marks of loathing and aversion. We must not look for the reason of this difference in the medicine, but in the patient to which it was administered. While the two first volumes of *Tristram Shandy* lay half-buried in obscurity, we, the Critical Reviewers, recommended it to the public as a work of humour and ingenuity, and, in return, were publicly reviled with the most dull and indelicate abuse: but neither that ungrateful insult, nor the maukish disgust so generally manifested towards the second part of *Tristram Shandy*, shall warp our judgment or integrity so far, as to join the cry in condemning it as unworthy of the first. One had merit, but was extolled above its value; the other has defects, but is too severely decried. The reader will not expect that we should pretend to give a detail of a work, which seems to have been written without any plan, or any other design than that of shewing the author's wit, humour, and learning, in an unconnected effusion of sentiments and remarks, thrown out indiscriminately as they rose in his imagination. Nevertheless, incoherent and digressive as it is, the book certainly abounds with pertinent observations on life and characters, humorous incidents, poignant ridicule, and marks of taste and erudition. We will venture also to say, that the characters of the father and uncle are interesting and well sustained, and that corporal Trim is an amiable picture of low life.

In the third volume we find the form of an \* excommunication in Latin, said to be procured out of the leger-book of the church of Rochester, writ by Ernulphus the bishop of that diocese; and

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\* In a bull published against the emperor Lewis, in the year 1346, by pope Clement VI. we find the following imprecation: "May the wrath of God, of St. Peter and St. Paul crush him in this world and that which is to come. May the earth open and swallow him alive: may his memory perish, and all the elements be his enemies: and may his children fall into the hands of his adversaries, even in the sight of their father."



so far as we are able to judge, it bears the marks of authenticity.

The last volume is enriched with a tale in the same language, said to be extracted from the decads of *Hafen Slakenbergius*; of which tale it would not be easy to point out the scope and intention, unless we suppose it was an expedient to shew that our author could write good Latin; for, in fact, the pretended Slakenbergius is he himself; and all the merit we can allow the tale is, that the part of it which we have in Latin is written with elegance and propriety.

Having pointed out the beauties of this performance, we cannot, in justice to the public, but take some notice also of its defects. We frequently see the author failing in his endeavours to make the reader laugh; a circumstance which throws him into a very awkward attitude, so as even to excite contempt, like an unfortunate *relator*, who says, "O! I'll tell you a merry story, gentlemen, that will make you burst your sides with laughing;" and begins with a ha! ha! ha! to recite a very dull narrative, which ends in a general groan of the audience. Most of his apostrophes and digressions are mere tittle-tattle, that species which the French distinguish by the word *caqueter*, fitter for the nursery than the closet. A spirit of petulance, an air of self-conceit, and an affectation of learning, are diffused through the whole performance, which is likewise blameable for some gross expressions, impure ideas, and a general want of decorum. If we thought our opinion could have any weight with a gentleman who seems to stand so high in his own opinion, we would advise him to postpone the history of Tristram's childhood and youth, until the world shall have forgot the misfortune he received in his birth: by that time he may pass for a new man, and once more enjoy that advantage which novelty never fails to have with the public.

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ART. XII. *A general System of the Laws concerning Bankrupts; containing every Case that may happen either to a Bankrupt, Creditor, or Assignee; with full Instructions from the taking out a Commission to the making a final Dividend; together with approved Precedents of Affidavits of Debt, Bond, Petition, Commission, Memorandums, Depositions, Claims, Assignments, Bargain and Sale, Petitions, Orders of Dividend, Certificate, and whatever else is necessary to be reduced into Writing under a Commission. Also the Names and Places of Abode of the Commissioners of Bankrupts. By a Commissioner of Bankrupts. 2 Vol. 8vo. Pr. 8s. Coote.*

SEparate treatises of this kind, that collect all the knowledge relative to particular branches of the law, from the huge mass of folios wherein they lie confused, and comprehend the whole

whole under one general view, are, if well executed, of great service and utility.

This compilation relates to a subject highly interesting to a trading nation, and more especially to lawyers and merchants; but, in short, all persons of property ought to have a general knowledge of the topic here discussed, as they at some time or other are obliged to have some connection with the unfortunate bankrupt. The matter collected by our author is extremely copious, and appears in general to be well digested. But as the subject, however useful, will, we apprehend, be considered as dry and unentertaining to the generality of our readers, we will only give a general account of the contents of this treatise, and refer the reader to the work itself, which, we will venture to say, will make him ample amends for the trouble of perusal.

The writer has distributed the matter contained in these two volumes under the following chapters, viz. chap. 1. Who may be a bankrupt. 2. Who may not be a bankrupt. 3. What are acts of bankruptcy. 4. What are not acts of bankruptcy. 5. What acts of bankruptcy have been repealed. 6. Of the commissions, how and when to issue, who may obtain it, and at whose expence. 7. Of the clerk to the commissions, his fees, and discharge. 8. Of the commissioners, their appointment, qualification, fees, duty, and authority, their power over the bankrupt and his estate, and how they may examine him, his wife, and others. 9. Of the assignment and bargain, and sale of the bankrupt's estate, of the inrollment, and what shall pass thereby, or be such an interest as the commissioners may assign. 10. Of chusing assignees, of their duty and power, and how answerable for the bankrupt's effects. 11. Of suits and actions by the assignees. 12. To what time the assignee's interest relates, and what agreements made, or acts done by the bankrupt, shall bind them. 13. Of setting off, submitting to arbitration, and compounding debts due to a bankrupt. 14. How far equity will assist the assignees, in the discovery of a bankrupt's estate. 15. Of removing assignees. 16. Of the creditors, who are such, how to prove their debts, and when to come in; of their right to, and remedy for the bankrupt's estate and effects. 17. When creditors shall be allowed interest for their debts. 18. Of the bankrupt's duty, surrender, punishment, protection, allowance, certificate and discharge, under joint and separate commissioners. 19. Of debts due to the crown. 20. Where co-partners are bankrupts, having joint and separate estates, and creditors. 21. Where one partner is a bankrupt, and the other not. 22. How far the acts of a bankrupt, from the time of the bankruptcy shall be over-reached. 23. The discoverers and concealers of bankrupt's estates, how rewarded and punished. 24. Of the



the distribution of the bankrupt's estate, under joint and separate commissions. 25. How far any future estate or effects, coming to a bankrupt after his bankruptcy, shall be liable to the commission. 26. Of judges and justices of the peace, their power and duty concerning bankrupts. 27. Of the goaler's duty concerning witnesses and bankrupt-prisoners, and of the remedy against them; to whose custody such prisoners being committed are suffered to escape, or refuse to shew them upon request. 28. Of evidence and pleading. 29. Of renewed commissions. 30. Of petitions. 31. Of superseding commissions. 32. Of the secretary of bankrupts, his office and fees. 33. Of the clerk of the inrollments, his appointment, office and fees. 34. Of the patentee and his deputy. 35. Of the messengers of commissions of bankrupts, their appointment, duty and fees.

Upon the whole, this work contains great store of useful matter; and we therefore recommend it to the perusal of those, who are desirous of gaining information, with respect to the several particulars above specified.

## FOREIGN ARTICLES.

ART. XIII. *Histoire des Revolutions de l'Empire de Russie.* Par M. la Combe. 12mo. Paris.

WE have not seen a performance more animated, elegant, and spirited than this little history of M. la Combe's, in which he seems always to have imitated the manner, and frequently rivalled the genius of the lively Voltaire. His stile is rapid, expressive, and chaste; his reflections strong and pertinent; but his materials he has borrowed chiefly from a work printed in Holland, which we now find condemned by the ingenious author of the Life of Peter the Great, Czar of Muscovy. Both writers, indeed, appear unacquainted with an elaborate authentic collection, printed some years since at Francfort, entitled, *Rerum Muscovitarum auctores varii unum in Corpus nunc primum congesti*. As for M. la Combe, he relies wholly upon the short sketch exhibited by Puffendorf of the Russian history, on the Life of Gustavus Adolphus, written by the same learned author, and upon the chronicle of Paul Piaceski, a northern bishop of little reputation in the literary world. However, the stile and reflections are wholly his own, and so excellent, that we have room only to lament, that so beautiful a structure should have been erected on so precarious and disputable a foundation.

Though the Russian empire dates its origin in the sixth century, our author begins his history no higher than the reign of Wolo-

Wolodomir the First, who flourished about the year 976. Possibly the object proposed by M. la Combe, under the title of *Revolutions* may appear to him independent on the general history of ancient and modern Russia. It is true, indeed, that we can only form conjectures about the origin of a people, for centuries immersed in the profoundest ignorance. Wolodomir elevating his views beyond the superstitious customs and narrow laws of his country, which confined the princes to marry among their own subjects, addressed the sisters of Basilus and Constantine, emperors of the East; and his nuptials were celebrated according to the rites of the church of Greece. Soon after he renounced the pagan superstition of his ancestors, was baptized and received into the christian church by the name of Basilus. He loved the arts, and he cherished and protected men of learning; but this bright dawn of science and civil policy was soon overcast, in consequence of an error of Wolodomir's, proceeding from parental affection. He loved his children, without distinguishing birth-right; and to shew the equability of his affection, divided, agreeable to the laws of nature, his dominions equally between his two sons. Ambition soon extinguished the voice of nature, and broke the ties of blood. The brothers quarrelled, and Russia became a scene of desolation, and was again replunged into ignorance and barbarism. Nothing can exceed the strength of our author's painting upon this occasion: all is sublime, horrible, and dreadful. We see the children punished for the errors of the parents; and an example held out to princes, that the dictates of reason and of nature must be sometimes made subservient to the views of sound policy. Russia divided into different kingdoms, united for its own destruction.

As the opportunity was favourable, the Poles resolved to profit by the divisions of a people, their superior when unanimous. They attacked the Moscovites, and gave law to Russia, which they made tributary to Poland. It would seem to be the fate of Russia always to be subjected to foreigners; for they no sooner threw off the yoke of Poland, than they fell under the more cruel servitude of the Tartars, a barbarous people, incapable of feeling for the unfortunate. Like a torrent they overwhelmed Russia, leaving every where the dreadful vestiges of their ruinous passage. All the princes of this empire fell into the hands of the conquerors, and ended their lives ignominiously, except the few whose abject souls stooped to implore mercy, and receive the galling yoke of slavery, more intolerable than the cruellest death they could inflict. The most humiliating laws were prescribed: the Russian princes were even constrained to carry the tribute on foot with the head uncovered, and humbly to present it to the Tartarian



tarian ambassador, who insolently kept on horseback. A still more mortifying circumstance was, that if the prince of Tary happened to enter Russia, he ordered his tributary princes to attend him to present him with milk, and if any drops chanced to fall, to lick them up with their tongues from the ground.

According to M. la Combe, John Basilowitz, who lived about the year 1450, first broke the chains of bondage, and delivered his country; but we believe that honour was due to his father Basilius, though John perfected the great work begun by his parent. The constant success of his arms secured him the respect of neighbouring nations; and John is, at this day, regarded by the Russians as the founder of their empire, and the father of his country. His memory would have passed with glory to posterity, had he not polluted his hands with the blood of his son, in a violent transport of passion.

Our author, differing from the best authorities in the chronology and succession, proceeds to the reign of Basilides, a tyrant, whose name is devoted to execration. Phalaris, Caligula, Nero, and the most odious monsters of antiquity, may be regarded as virtuous, merciful, and mild princes, when compared to the Russian savage. His whole reign of forty years is one uniform tissue of barbarity. His bloody mind felt no pleasure but in carnage; and M. la Combe relates such instances of his cruelty as freeze the blood, and make humanity shudder. His life may be seen more at large in the Francfort collection we have mentioned; as for ourselves, we chuse to throw a veil over the horrible scene, which really reflects disgrace on the human species. Sufficient it is to evince the pride and cruelty of this prince, that he ordered the hat of an ambassador, who appeared covered in his presence, to be nailed upon his head. After having committed such enormous outrages upon humanity, says M. la Combe, this tyrant could not behold the approach of death without horror. The keenest remorse pierced his breast, and even the wicked Basilides now became an object of pity.

Though the Russian annals abound with curious and extraordinary events, yet no part of our author's performance appears to us so entertaining as the adventures of the false Demetrius, who first made his appearance at the death of the czar Fædor, about the beginning of the 15th century. He disputed the throne with Boris Gudenow, and, at the death of that prince, carried it against his son Fædor Boristowitz, whom he massacred with all his officers in cold blood. This is a circumstance omitted by M. la Combe, but related by the best authorities.

While Russia was labouring with the throws of faction, Sigismund the third, king of Poland, entered the empire, at the head of a numerous army. The boyards thought they should be able to conquer faction, and stem the fury of civil division, by placing the prince of Poland on the throne. They accordingly elected Uladislaus, son of Sigismund; but the Poles exerted their authority with so much arrogance, as roused the ancient antipathy of the Russians to that people. A generous citizen, Zachary Lipponow, raised an army with great expedition, marched to Moscow, and drove the Poles out of the city and empire. A second time they entered Russia, but were repulsed; upon which the Muscovites, resuming their ancient rights, chose for their sovereign a descendant of the family of Romanow, allied to the ancient czars, the suffrages of the senate, boyards, and people, all uniting to raise Michael Fædarowitz Romanow to the throne. At this time the young prince lived retired with his mother at a monastery at Uglitz. His good fortune less flattered the ambition of this prudent lady, than it alarmed her parental tenderness; and it was not without regret she beheld her son mounting a throne surrounded by precipices, environed by dangers, and as yet reeking with the blood of four successive princes, who had perished in the late commotions. She was however under the necessity of complying with the humour of the nation; she permitted Michael to accept of a crown, to which he added lustre by the prudence of his conduct, the moderation and wisdom of his administration. He was succeeded by Alexis his son, worthy of so excellent a father, who defeated the Poles in a variety of engagements, and greatly extended his dominions towards that quarter. He likewise obtained signal advantages over the Swedes; but upon the appearance of a rebellion near Astracan, excited by one Stephen Ratzin, he restored the territories taken from the Swedes, and concluded peace. As for Ratzin he was defeated, taken prisoner, and punished in the manner merited by his presumption. Our author dwells with satisfaction on the administration of this prince: he enters into a detail of his government, and instances the abuses which he corrected. He ordered the laws to be collected in a body, and lodged in the hands of the judges, which, in passing sentence, they produced to the parties. By his direction variety of books on the arts and sciences were translated into the language of the country. He maintained a regular disciplined army; he favoured commerce, and established a variety of manufactures, particularly of woollen, linen, and silk. He frequently travelled in disguise, and introduced himself into the houses of his subjects, the better to enter into the manners of the people. In a word, he was the very model of Peter the Great, and the worthy



thy harbinger of the greatest monarch Russia ever enjoyed, and we may venture to say, Europe almost ever beheld. The character our author gives of Theodore, the elder brother of Peter, is not very consistent with the portrait of that prince, drawn by the elegant pencil of Voltaire, who seems to have intended him as a foil to his hero. M. la Combe relates, that Theodore's manners were mild, engaging, and amiable; his heart tender, his understanding good, and his genius active. He had a taste for the arts, and made himself a considerable proficient in painting and architecture. With respect to the reign of Peter, and the subsequent transactions, the former has been so well recorded by his late biographer, and the latter are so fresh in the memory of every one, that specifying them would be unnecessary. Sufficient it is, that Russia is now upon a footing in excellent historians with any of the neighbouring kingdoms of the North, though it owes this obligation to foreigners.

ART. XIV. *Discours sur la Liberté du Danemarck, &c.*

**T**HIS is rather a compliment to his present Danish majesty, than a just defence of unlimited monarchy: because Denmark has, of late, enjoyed all the advantages of peace and freedom, the orator would insinuate, that those advantages are ever most natural in an unlimited monarchical state. The truth is, if a perfect monarch could be conceived, under such monarchy is the most perfect form of government; but since every prince may err, a limited monarchy, tho' not the most perfect, is at least the safest.

ART. XV. *La Science du Gouvernement. Ouvrage de morale, de droit, et de politique. Par M. du Real. 4to. Paris.*

**T**HIS is not one of those spongeous flimsy productions of the brain, recommended by a specious title page, a flippant fluency, and plausible false reflections, which float like air bubbles on the surface of a heated imagination. It is a regular finely constructed edifice, reared upon the solid foundation of erudition and genius. To amass the materials requisite for so vast a design, extensive reading, profound knowledge in the human heart, the clearest ideas, the most methodical precision, and the strongest powers of reflection were necessary. The result of forty years labour evinces, that our author is possessed of every quality required in a writer, though he modestly declares that he shall think his trouble sufficiently repaid, if what he has per-

formed will induce some more able artist to complete the rough draught he has here exhibited. With what propriety M. du Real makes so light of one of the most elaborate and finished productions of the age, we shall submit to the judgment of the reader. It is true our author has still a long course to run, which alone is sufficient to create diffidence; but the agility and address with which he has cleared the most difficult paths, afford the utmost reason to hope that he will reach the goal unspent, unexhausted, and vigorous.

M. Real presents the reader with a sketch of his design, which he divides into seven parts: the first, which employs this whole volume, is no more than an introduction to the science of government; the second treats of the law of nature; the third, of public law; the fourth, of ecclesiastic law; the fifth, of the laws of nations; the sixth, of politics; and the seventh contains a critique on all the eminent writers upon government. In the volume now under consideration, we have first a general idea of the science of government, and a recital of the different branches of which it is composed. Next follows an account of the origin and formation of civil society, of the rise of arts, laws, customs, and rights established in civil communities, for the security and happiness of the public, and of individuals. Thence the author passes to the actual circumstances of mankind; to the policy that governs; the commerce that enriches; the sciences which enlighten, and the religion that regulates the worship, and directs the morals of the human species. To obtain just notions of all legislation, sacred and profane, of the different governments, and their peculiar laws and customs, the author ranges thro' every part of the universe, and penetrates the most remote ages. It would not be possible for us to pursue him in this vast career; to catch a few of his general ideas is all we can presume upon in our present circumstances.

This ingenious writer founds his principles of legislation not upon arbitrary unfixed notions, influenced by climates, national prejudices, and political interests; a well-regulated political jurisprudence guides him to those invariable, steady, and eternal principles, which must render government incapable of change and variation; principles that bind without discrimination the sovereign and the subject, that stamp a value upon morals, and render religion pure, immaculate, and uncontestably true. The principles we mean are those of *order*, and the love of regularity. 'All human virtues, christian and civil, (says M. Real) are no more than consequences of this *love of order*, the universal and eternal law of intelligent beings, the source of true policy: attached to all objects, order manifests itself in all



all places under all circumstances. The sovereign and the subject are tied by reciprocal duties, engraven in intelligible characters on the minds of all men; all find their happiness equally consists in the practice of those duties, which order prescribes. What constitutes a good citizen, but the fulfilling every duty dictated by this principle?

Our author proceeds to explain how the excellency of government consists in establishing and maintaining order, through all the different parts of society. It ought to reign in every heart, and regulate every sentiment. This was the intention of the Creator, who wove it intimately in every constitution, and impressed it indelibly on that tribunal (conscience) seated in the bottom of the soul, as a judge of every action. The remorse consequent on vice is the punishment inflicted, and the tranquility that attends innocence the reward bestowed by conscience; but if men are deaf to the voice of order, despise the twitches of compunction, and disregard the internal monitor, they are then curbed by the reins of legislation. Agreeable to M. de Real's principles, fear on the one hand, and ambition on the other, constitute the elements of civil society. 'It is necessary to retrench the liberty of individuals, that we may extend public liberty, and to receive masters to avoid becoming slaves.' The inequality of conditions is not only useful but indisputable; without subordination there could be no society, at least no duration of order. Where the different degrees of men labour in the execution of their respective duties, all conditions approximate to the same end, and unite in one common center, one individual point, which is the love of order and justice. To this object all laws are directed; those of nature, as invariable, perpetual, and essential laws, relative to the nature of moral good and evil; and positive laws, as existing by the will of legislators, who have framed them agreeable to the wants of particular societies.

Public law, says our author, has for its object the strict distribution of justice, and the preservation of what belongs to every individual. The intention of policy is to secure the public good. The one regards the equity of actions with respect to the laws, the other the direction and conduct of actions relative to public utility. Policy soars above the interest of individuals; its object is to procure the general good of the community; yet, adds the author, it is without violence to justice, that policy sometimes silences those laws which determine private fortunes. Upon the whole, though M. de Real shews the highest respect to human laws, which he explains with great address, he never fails to insist upon the superiority

of the laws of nature. 'These (says he) are the most essential of all laws; it is the universal law of man, and belongs not only to the followers of the gospel, but to human nature, in every condition and circumstance.'

In glancing the eye over the history of mankind, no object strikes our author so forcibly as legislation. 'The histories of battles and sieges, (says he) are so many descriptions of the folly, the madness, and the misfortunes of men; those of the constitution of states are demonstrations of their goodness and wisdom.' Thus, after a survey of the present state of the world, and chiefly of Europe, with respect to the science of legislation, the changes introduced by commerce and religion, and an infinity of other particulars, he enters upon a detail of sacred and prophane legislation, and examines the different governments of antiquity; that of the Israelites, the Greeks, the Romans, Carthaginians, &c. &c. In this historical review he never loses sight of those objects that relate to his general plan; but he recapitulates and places them collectively at the close of each article. His reasons for giving the preference to a monarchical over every other form of government, are strong, and, under his restrictions, irrefragable. 'It is (says he) the most ancient, the most natural, and, of consequence, the most durable and best contrived to prevent civil dissension, the bane of all society.' We cannot enter upon the arguments urged in support of these opinions; they are, however, worthy of the author's talents, genius, and erudition. With respect to the long-agitated point of hereditary right, and an elective power in the people, M. de Real is learned and judicious. He gives the preference to the former; but, to understand upon what foundation, the curious reader must consult his performance. It is well known, that the celebrated Montesquieu affirms, in his Spirit of the Laws, "That Great Britain alone, of all the countries in the world, enjoys liberty." Nothing, says M. de Real, can be more whimsical than the two chapters he has employed upon this subject, and the praises he bestows on the British constitution in every part of his work. Never did error appear in more brilliant colours; never was genius more powerfully employed to seduce! He assigns a whole section for the refutation of baron Montesquieu's errors; but so much talent, wit, and learning, appear on both sides of the question, that to us at least it still remains problematical. 'Those flattering ideas of British liberty, will vanish (says M. de Real) upon hearing the bitter complaints every day poured out by the English, of the violence done to their laws; they will be wholly washed out with those rivers of blood shed in cruel dissension and tragic scenes, for which this country is distinguished. The most bitter tyranny is that which is exercised under



under the name of liberty. England was never less free than during the usurpation of Cromwell; yet never did any people talk louder of their privileges and rights than the good people of England.' It would be no difficult matter to shew, that the violences here mentioned, detract nothing from the merit of the British constitution; nor does Montesquieu speak of the execution of the laws, but of the finely projected plan of mixed government. Phænomena will sometimes appear in the political as in the animal œconomy, which cannot be explained by the established laws of nature.

To conclude, we perceive in every page of this elaborate work, an author replete with matter, sometimes diffuse, always edifying, learned, manly, and sensible. In the chapter on religion, we can discover the Romanist, but without bigotry or superstition, and above all little forms and ceremonies which equally disgrace religion and humanity. It is with impatience we expect the promised sequel of a performance, that has afforded us so much entertainment and instruction.

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ART. XVI. *Histoire et Phænomenes du Vésuve, exposés par le Pere Dom Jean Marie de la Torre. Traduction de Italien, par M. l'Abbé Peton. Avec Figures. 12mo. Paris.*

THE original of this work first appeared in 1753, and the favourable reception it met with from the curious in natural enquiries, occasioned this translation from the Italian. Mount Vesuvius has been so celebrated for its eruptions, and those terrible explosions, which equally render it an object of horror and admiration, that with reason it has employed the thoughts of divers philosophers. Hitherto, however, we have had no complete historical detail, no series of observations, or rational explication of the phænomenon. Writers have contented themselves with succinct descriptions of those eruptions which fell under their own observation. Father de la Torre proposes remedying this defect; perfectly acquainted with all that has been advanced by ancient and modern authors, rich in observations, daring and indefatigable in experiment, this learned jesuit exhibits a complete natural history of Vesuvius, and a very elegant easy solution of its periodical eruptions. The work is divided into six chapters. In the first we have a description of the present state and appearance of the mountain, and adjacent country. In the second, a view of what has been advanced by the ancients upon this subject. The third, contains extracts and passages from all the authors who have mentioned Mount Vesuvius. The fourth, a chronological detail of all its

remarkable eruptions. In the fifth chapter, our author examines the qualities of those minerals and other substances, which have been vomited up during the eruptions: and lastly, we are favoured with his own theory of the cause of so dreadful and astonishing a phænomenon. Father la Torre's theory is not new; it is the application of it that does him honour. Every one the least versed in chemistry knows how to produce an earthquake or eruption, by admitting water to a mass of iron filings, sulphur, and other minerals. In the same manner our author imagines the eruptions of Mount Vesuvius are produced, by the admission of air and water into the bowels of the mountain, composed of iron, sulphur, vitriol, bitumen, &c. He endeavours to explain how the fermentation is effected; and to account for the constant supply of materials after such violent eruptions as might be thought to have disgorged and exhausted the bowels of the mountain. In a word, the reverend father has given all the satisfaction that can be expected from an hypothesis; he has evinced himself a painful patient naturalist, and a modest intelligent writer.

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ART. XVII. *Bibliothèque Militaire, Historique et Politique.* Par M. le Baron de Zur-Lauben. 3 Vols. 12mo. Amsterdam.

THIS collection of military, historical, and political tracts, does credit to the learning and taste of our ingenious baron. He has displayed the talents of an excellent soldier and judicious critic, of a diligent historian, and shrewd politician; confirming by his example the remark, that to shine either in the field or the cabinet, it is necessary in some measure to unite the qualities of the general and the statesman. Without some knowledge of the military art, the latter will find himself embarrassed in his projects, and the former will never be able to strike those masterly blows that distinguish genius, if wholly ignorant of the secret designs of the cabinet. It is not sufficient that he act by instructions; a discretionary power must ever be lodged in a commander, who would acquire reputation; and to manage this trust to advantage, requires not only the heart of a hero, but the head of a politician.

The first piece inserted in this collection is curious, and will prove extremely instructive to military readers, if we may credit the testimony of marshal Saxe, an admirable judge of performances on the art of war. The piece we mean is written in Greek, by Onofander, supposed to have flourished under the reign of the emperor Claudian, about the 53d year of the christian æra. This treatise is called *The Military Art*, or, *The Art of a Ge-*



a *General of the Army*, and is addressed to Quintus Veranius, the same, according to Fabricius, of whom Tacitus speaks \* in his *Life of Agricola*. Baron Zur-Lauben begins with a critique upon the age when Osonander lived, on his stile, the different editions and translations of his work, and other particulars regarding this curious neglected author. He confirms his own sentiments of Onofander by a reflection of M. Saxe, 'that the principles laid down by this writer are sufficient to form a great general, and that to Onofander, he himself owed his first knowledge of tactics.'

The baron speaks of himself as the first translator into a modern language of Onofander, though there have appeared no less than three in the French, and one, if we mistake not, in the Italian. The most elegant is by M. Guischardt, but so free, that it may rather be deemed a paraphrase than a translation. Our author is more close, literal, and accurate, and, for the most part, as elegant and spirited. We may judge of his manner by the picture he has drawn of his author. 'The philosophy of Plato, which Onofander preferred to every other, has marked his discernment, and the purity of his manners. His attachment to a doctrine, distinguished among pagans by the appellation of *sublime*, furnished him with the most elevated ideas. His reflections are clear, precise, and manly; they breathe that animating persuasive heat which inspired the writings of all the disciples of Socrates. In his treatise on tactics, we may trace the precepts of the most rigid virtue, blended with military maxims; and we see the general instructed in the purest morality, the true sentiments of a citizen of the world, the most profound veneration for the Deity, and respect for society and religion, while he is taught the art of commanding an army.' Such an author ought to be the inseparable companion of every officer, as a check on that ardour and impetuosity so frequently productive of cruelty, and which has stained the laurels of the most celebrated conquerors.

Speaking of the stile of Osonander, the baron equals him to Plutarch, though he thinks him inferior in smoothness and energy to Herodotus, Thucydides, and Xenophon. The comparison would be more pertinent had he contrasted him with Polybius. He accuses the emperors Maurice and Leo, who wrote upon tactics, of plundering Onofander, concealing under the veil of the barbarous Greek of their times, what the Platonist wrote with a fluent elegance several centuries before. Neither have mentioned him, though the one drew from him

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\* Vid. Fab. Bibl. Græc. l. iii. c. xxx. p. 766.

his reflections, and the other his precepts :—We are pleased that the authors of our days can plead imperial prescription.

To the translation of Onofander succeeds the encampments of the great Condé in Flanders, in which we equally admire the writer and the hero. All the baron's reflections are just and animated. 'The art of war (says he) consists not in simply giving and gaining battles ; that has been done by the ignorant and barbarous. The reputation of a great general ought not to be estimated by carnage and butchery. Experience evinces, that a victory often costs more than it is worth. The true military arts consists in purchasing the greatest advantages at the least possible expence, in seizing opportunities, and so happily managing occasions, as to render a stroke of art, a motion, a stratagem, as effectual as a bloody battle. Civilized warlike nations have eagerly sought for this art, and none has been found so promising as skill in encampments, and the judicious choice of posts and situations. It is this knowledge that demonstrates the abilities of a general ; one happy encampment shall frequently decide the fate of a campaign. It was his deep penetration and perfect knowlege in the choice of situations, that rendered M. Turenne, with 20,000 men, victorious over an army of 70,000, in the famous campaigns in Alsace and the Palatinate : it was the same talent that enabled the prince of Condé to triumph, with an inferior army over all the address of the prince of Orange, in the Netherlands. Both knew how to decline a battle, without any appearance of fear, and when to embrace the critical moment for striking the decisive blow. These memoirs of the prince of Condé's encampments are the finest panegyric on that hero, and the best lessons in the military art ; they rouse the passions, and enlighten the reason ; they animate by example, while they instruct by precept. Several other very curious pieces appear in this collection ; but the two we have specified are, in our opinion, the most useful, and alone sufficient to recommend the ingenious, intelligent, sensible, and instructive performance of the baron de Zur-Lauben.

We ought perhaps to have mentioned, that this gentleman is honoured with the military order of St. Lewis ; bears a high commission in the French army, and is distinguished for his genius by the academy of the *Belles Lettres*. These titles may possibly give him an additional weight with our more fastidious readers, who estimate merit by rank and quality, agreeable to that line of the poet :

“ A saint in crape is twice a saint in lawn.”



ART. XVIII. *Marii Curulli Groningensis Satyræ.* 8vo. Amsterdam.

OUR ingenious author, celebrated for the freedom, the poignancy of his satire, and the flowing purity of his Latin verses, appears here under a fictitious and more classical appellation than his real name, which we are told is Nicolas Heerkeens, a native of Groningen. From his earliest infancy he resigned himself to the muses; and before he attained the age of thirty years, had wrote more Latin verses than all the remaining Roman poets put together; yet, not like Lucilius, *stans pede in uno*: with our poet all was polished, refined, and laboured. A sweet disposition seldom accompanies a genius for satire; but in M. Heerkens they seem united; and nothing is more just than his own character of this little volume:

‘Titulus libelli torvus, asper et minax;  
Sed ut severâ fronte vir sæpè est boni  
Animique lenis, iste satyrarum liber  
Nil torvitatis intimo tegit sinu.’

Never did censor correct with more sweetness, or poet apply the scourge of satire with more lenity. He lashes without acrimony, as a tender parent would chastise his child merely to improve him. Most of his strokes are levelled at the dunces of the Netherlands, not with a view to render them ridiculous, but to prevent their writing without genius or talent. We have long toiled in the same vineyard; but unhappily our labour has hitherto produced little fruit. Grub-street waxes every day more populous, and dulness gathers strength under the very blow pointed for its destruction.

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ART. XIX. ENGRAVING.

MR. Frye has just finished his twelve mezzotinto prints, which, we apprehend, the curious will think not unworthy a place in their collections: for our part, we hold them in great estimation, and never remember to have seen any thing in this way equal to them; nay, if this artist goes on to improve, at the rate he has done, we may venture to say he will soon equal, if not excel the art of engraving. Mezzotinto is capable of great improvement; and we find that prints of this sort, when executed with spirit, have an amazing effect, and come nearest to painting of any thing done on copper; but, like poetry, admit of no mediocrity. We would not however be understood, from any thing we have let fall, that we think light-

ly of the art of engraving ; on the contrary, we rejoice to see it brought to such perfection among us ; and this must be admitted as an axiom, that whenever there is an emulation, or rather a contention among artists which shall have the pre-eminence, the arts undoubtedly must be in a flourishing state.

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## ART. XX.

**I**T is with pleasure too, we seize this opportunity, to signify our approbation of another noble print, engraved by that ingenious artist Mr. Ravenet, from the picture of the Chevalier Cafali, representing the story of Gunhilda, a piece so universally admired by all unprejudiced connoisseurs in painting, for elegance of design, and beauty of colouring. That the print is executed in a masterly manner needs no other proof than the approbation of the society for the encouragement of arts, who have bestowed a liberal premium on the artist ; we likewise beg leave to recommend to the public, the four landscapes, two by Mr. Wilson, and two by Mr. Smith, which last so agreeably attracted the eyes of the spectators, during the time of exhibition. These four will be engraved by Mr. Woollett, and published by John Boydell, engraver and print-seller, at the corner of Queen-street, Cheapside.

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## Monthly CATALOGUE.

Art. 21. *The Banishment of Cicero. A Tragedy. By Richard Cumberland, Esq; 4to. Pr. 2s. 6d. Walter.*

**H**OWEVER waspish critics may cavil at Mr. Cumberland's choice of a subject ; however they may censure his violation of every dramatic law, his uninteresting situations, his unnecessarily introduced characters, his inflated metaphors, his declamatory dialogue, and energy in scolding, we shall, without regarding those silly echoes of shallow coffee-house orators, venture to pronounce, that our author is born with the seeds of poetry. His fancy is possibly too luxuriant ; but his allusions are classical, his taste refined, and his sentiments bold and manly. We may justly say of his faults, what a Roman poet said in apology of his own harshness : “ Ita est uti dicis ; neque id sane me pœnitet, meliora enim fore quæ deinceps scribam. Nam quod in pomis est, itidem esse aiunt in ingeniis ; quæ dura et acerba nascuntur, post fiunt mitia et jucunda : sed

qua



quæ gignuntur statim vieta et mollia, atque in principio sunt uvida, non matura mox fiunt, sed putria."

Had our author's genius appeared regular and correct in this first essay, we should suspect his fancy would soon be exhausted, and that he had already attained his *apex*. We have now the pleasure of reflecting, that time, study, and reflection, will retrench his exuberances. In testimony of his poetical talents, we shall beg leave to quote the following beautiful exclamation, truly worthy of the accomplished and philosophic Atticus.

' O happier state !

To follow Nature in her simple haunts ;  
With early steps to climb the shaggy sides  
Of some hoar cliff, and meet the dewy breath  
Of morning, issuing from the flow'ry vale :  
Or soft reclining on the mossy turf,  
In solemn musings rapt, or sacred song,  
Careless to lie, and as the dimpling brook  
Steals gently by, with motionless regard  
To eye the floating mirror ; while as fast  
Down Meditation's smooth and silent tide,  
In easy lapse your tuneful moments flow,  
Clear and untroubled as the passing stream.'

Again :

' Come then, my friend, and in some distant land,  
Where Freedom and the liberal Graces dwell,  
We'll make ourselves a home, and call it Rome ;  
And fear not, Marcus, but the same bright Sun  
That crowns the lofty Capitol, shall stoop  
His gracious head with beams of orient gold  
To kiss our humble dwelling ; there together,  
As Scipio and his Lælius idly pac'd  
The shores of soft Laurentum, we will walk  
The vacant beach, and as the thronging waves,  
Like morning clients, bow their curled heads  
To kiss our feet, we'll spurn the flatterers from us,  
And blush to think we ever were ambitious.'

In a word, though we by no means approve of the Banishment of Cicero, as a dramatic performance, it affords so many instances of genius, that we doubt not, of one day seeing our author rise to considerable reputation.

Art.

Art. 22. *The Contrast, or Behaviour of Two Criminals, of very contrary Principles, both executed at Tyburn, in the Reign of King Charles the Second; when Atheism, Infidelity, and Licentiousness, were very predominant in High Life; and Enthusiasm and Bigotry were no less prevalent among the Lower Sort of People. With curious and useful Remarks suited to the present Times. And some Thoughts on the most probable State of existing Spirits after Death.* 8vo. Pr. 1s. Wren.

We do not recollect having ever perused such a jumble of absurdity, piety, knowledge, ignorance, modesty, and impertinence, as our author contains within the compass of a shilling pamphlet. The contrast between the two criminals, one of whom was a professed deist and profligate, the other a praying canting hypocrite, is no more than the anvil upon which this extraordinary artist hammers out a new system of astronomy, more consistent with faith than the Newtonian, because it requires no assistance from mathematics, which are the author's aversion. It is impossible, in his opinion, that a mathematician, or follower of Newton, can be a follower of Christ. Jesus selected his disciples from among the ignorant, which is probably the reason why this pious writer shuts his ears against knowledge: indeed, if folly and fanaticism give a title to salvation, no man is in a fairer way of being saved than the author of the Contrast. As the reader may be desirous to see a specimen of the new philosophy, we shall gratify his longing with the following curious extract:

‘First then (says our half, uninformed Hutchinsonian) I suppose, that the sun, moon and stars, fire, air, water and earth, made but one mass, or the original chaos; that the act of creation was an act of separation; that light being the purest and lightest body, first ascended, and possessed the uppermost place; that it was afterwards collected into distinct bodies, and placed in the order we now behold the sun, moon and stars; and the æther, firmament, or interstellar matter next ascended; then the electrical fire immediately above the air; then was the water separated from the earth, and dry land appeared. Now if the heavenly bodies are actually luminaries, and bodies of light? I think they must necessarily take a concave form, and act as concave mirrors on each other and the earth. For instance, if the focus of the sun, acting as a concave mirror, terminates somewhere in the air, the light of its focus, by its vibrating motion, will make night and day, give light and heat, for the use of man, and benefit of the whole creation. A like motion of the stars may account for their apparent rising and setting.



tiag. The moon likewise, acting as a concave mirror, whose focus terminates a little above the air, will put that electrical fire, which is immediately above the air, into motion, and force it into the air; for it would naturally be always ascending, were it not kept down by such a power. The air, being by this rarified, admits the vapours of the water, which here becomes impregnated with the electrical fire, and descends in prolific showers. The waters of the Great Ocean are permitted to swell into tides, in proportion to the rarefaction of the air; and the reason, why the moon gives light and not heat, is, because the earth is too far beyond the reach of its focus, as it is of all the other stars. That the earth partakes of the virtues and influence of all, I make no doubt, as they, and it must necessarily communicate with, and act upon each other. As to the appearances on the face of the moon like earth and water, I rather take them to be the face of the earth, seen in the moon as in a glass. For I can easily conceive that concave bodies of light may reflect images as well as light; and as to the different phases of the moon, she will become more or less visible to us, in proportion as her concave part is more or less turned towards the sun. For were the moon, though a luminous body, perfectly globular? And had it not a concave surface to reflect the light? I believe at her distance she would not be visible to us; as would not any of the stars, were they not also concave. Whether the sun or earth be the center of this system or universe, will more fully appear hereafter: but I think it most rational to suppose the latter; as it is more easy to conceive that light, the lightest body, should be more susceptible of motion than the heavy earth.

A little after he affirms, that the earth must be the center of the universe, because it is fixed and immoveable; and that the Newtonian system cannot be true, because the longitude is not discovered.

Art. 23. *The Memoirs of Miss Betsey F. T. Author of the Address to old Maids and Batchelors, &c. Containing a Series of Adventures, as well Tragical as Comical, Gay and Amorous, Serious and Jocular. Intermixed with the Characters of some of the most eminent Beaux and Belles of the present Age. Being a real History. Written by Herself. In 2 Vols. 12mo. Pr. 6s. Withy.*

We are inclined to hope, that the beauty rather than the talents of this fair author, intitles her to the countenance of the noble lord to whom her Memoirs are addressed. Should it happen that her features and genius are exactly matched, it would puzzle us whether most to admire his l——p's taste, or his humanity.

Art.

Art. 24. *Chrysal: or, the Adventures of a Guinea. Wherein are exhibited Views of several striking Scenes, with curious and interesting Anecdotes of the most noted Persons in every Rank of Life, whose Hands it passed through, in America, England, Holland, Germany, and Portugal. By an Adept. The Second Edition greatly enlarged and corrected. 2 Vols. 12mo. Pr. 6s. Becket.*

Already we have done justice to the good sense and merit of this performance; and it is with pleasure we observe, from the rapidity of the sale, that our sentence is confirmed by the public judgment. A strong turn for reflection characterises the author; but he could wish he had thought better upon the whole of human nature. The improvements to this second edition are very considerable, but they are of such a nature that the performance must be consulted.

Art. 25. *Some Projects recommended to the Society for the Encouragement of Arts, Manufactures, and Commerce. By the Inspector, proposed F. R. S. Proposed Member of the Society for the Encouragement of Arts. 8vo. Pr. 6d. Stevens.*

By this little humorous performance we are given to understand, that a certain eminent physician, botanist, inspector, astronomer, poet, metaphysician, and q——, has been rejected as a member of the society, to which this proposal of tanning human leather is addressed.

Art. 26. *An Address to the Electors of the City of Canterbury. By Thomas Roch, Citizen. 8vo. Pr. 6d. Stevens.*

This public-spirited cabinet-maker raises his voice louder and louder in the defence of freedom. We have lately seen him struggling with the corporation in behalf of the oppressed inhabitants of Canterbury, who were not admitted to the freedom of that city; he now exposes, with great boldness, the mean fraudulent arts practised by candidates for seats in parliaments, to impose on the understanding of the electors. Undoubtedly, so able a writer must make a shining figure at his evening-club.

Art. 27. *On the Natural Duty of a Personal Service, in Defence of ourselves and Country. A Sermon preached at St. Nicolas Church, in Newcastle, on Occasion of a late dangerous Insurrection, at Hexham. To which is prefixed, a short Account of the Insurrection. By John Brown, D. D. Vicar of Newcastle. 8vo. Pr. 6d. Davis.*

In this sensible discourse, the several degrees of subordination in society, and the consequent duties are clearly explained. The application to the insurrection specified in the title, is warm, pathetic, and pertinent.

Art.



- Art. 28. *Observations on the Assistance of the Holy Spirit.* By J. Stokes, A. M. 8vo. Pr. 1s. Webly.

A serious, pious exhortation, that may be read with profit.

- Art. 29. *Previous Promises inconsistent with a free Parliament, and an ample Vindication of the last Parliament.* 8vo. Pr. 6d. Wilfon.

We are in hopes the parliament does not require so feeble a defence.

- Art. 30. *Imperanti nullum esse jus in Populum, apud quem est de Summa Imperii Potestate, Electionis Lege disponendi, quam quod per Leges Fundamentales, Pactaque cum Populo ipsius Imperii inita, ei concessum, ex Principiis Juris Naturae ac Gentium demonstratur.* 8vo. Pr. 2s.

The learned author of this tract has exhibited a system of natural and political law, with a view to the affairs of the dutchy of Courland. We imagine the English reader will find himself but little interested in the subject, especially as it is handled with great ostentation of reading, in scarce intelligible Latin.

- Art. 31. *Introduction to the Art of Thinking.* 12mo. Pr. 2s. 6d. Baldwin.

This is a collection of apothegms and observations, borrowed from the best ancient and modern writers, while each observation is illustrated by suitable tales, stories, or fables, taken from the same: how far it may serve as an introduction to the Art of Thinking, we shall not take upon us to determine; but certain it is, there seems but very little thought bestowed upon the compilation.

- Art. 32. *The Ornaments of Churches considered, with a particular View to the late Decoration of the Parish Church of St. Margaret, Westminster. To which is subjoined, an Appendix, containing the History of the said Church; an Account of the Altar-Piece, and Stained Glass Window erected over it; a state of the Prosecution it has occasioned; and other Papers.* 4to. Pr. 4s. Dodsley.

It were greatly to be wished, that the sensible and learned author of this performance had made choice of a subject more worthy of his masterly pen, than the vindication of the churchwardens of the parish of St. Margaret, for having decorated the east end of that church with a beautiful window of stained

glafs. Our readers are probably acquainted with the prosecution commenced by a certain body against the parish of St. Margaret, whose defence is here couched in the preface; after which the ingenious author proceeds to trace the revolutions of church ornaments, from the most distant period to the present time;—whence he infers the propriety and utility of the decorations lately added to St. Margaret's.

Art. 33. *Lycoris: or, the Grecian Courtesan. Translated from the French, by a Gentleman.* 12mo. Pr. 2s. Brotherton.

This is one of those novels which tends to imbrute the human species, and add spurs to the illicit correspondence between the sexes. To widen the avenues to those passions to which mankind are naturally too prone, is the work of a genuine misanthrope; and the writer of the present piece seems to deserve a rank among the foremost. Happy, however, it is for society, that such writers are feeble in proportion to their malevolence, and their power of offending is generally repressed by their stupidity.

Art. 34. *An Account of the Structure of the Eye, &c. By Thomas Gataker, Surgeon Extraordinary to her Royal Highness the Princess of Wales, and Surgeon to St. George's Hospital.* Pr. 1s. 6d. Doddsley.

The structure of the eye, its coats, humours, vessels, nerves, &c. are here described with great accuracy; and the description is enriched with some judicious and useful remarks upon the diseases of this organ: we are only sorry that Mr. Gataker has not been more copious on the subject, as no doubt his great experience must have furnished him with a great number of valuable hints, for the improvement of the young practitioner.

Art. 35. *A Treatise on the Small-Pox and Fevers: wherein is demonstrated the salutary Effects of a Medicine, known by the Name of Sexton's Powder; for a more certain and easy Cure of those Distempers, than has hitherto been known or practised. Humbly addressed to the Public, but in particular to the President, Vice-Presidents, and the rest of the Governors of the Small-Pox Hospital.* By J. Wheler, Surgeon. 8vo. Pr. 6d. Hope.

We cannot pretend to decide upon the virtues of the medicine here recommended to the public, as the composition is kept secret; but we may take upon us to declare that the proposal made of administering the powder, under the inspection of the physician of the Small-Pox Hospital, of submitting its efficacy to fair trial, of giving all possible security, at least, of its



its innocence, and of determining its reputation, by the judgment of the physician and governors of the hospital, has all the appearance of candour and ingenuousness. The proprietor, we are told, is a gentleman of character; it were therefore to be wished the public foundation to which he applies would take his proposals into consideration, and not reject, without trial, a medicine which may possibly have its use, merely because the kingdom swarms with empirics, and common sense is daily insulted with nostrums, specifics, and panaceas. As to the theory laid down by our author, it is too general and concise to prove satisfactory.

Art. 36. *The Rosciad*, by C. Churchill. *The Third Edition, Revised and Corrected.* 4to. Pr. 1s. 6d. Flexney.

The alterations which the first edition of this poem has undergone would not have required a fresh article in the Review, did not we take this opportunity to acknowledge a mistake, which has given offence to two gentlemen of genius. In our remarks upon the first edition of the *Rosciad*, there was an insinuation dropped, that Mess. Colman and Lloyd, were concerned in writing that poem, of which they themselves appeared the heroes: a hint founded on misinformation, which it is now needless to explain. The delicacy of those gentlemen immediately took the alarm, and in the public papers they solemnly denied the charge. Mr. L—— took his revenge in a fable conceived against the Critical Reviewers, and published in an evening paper; and the real author of the *Rosciad* set his name at full length to the second edition of the poem: thus, the town was undeceived, and the injury supposed to be done to the characters of Mess. Colman and Lloyd, in our opinion fully repaired: but Mr. L——, it seems, not yet satisfied with this kind of acquittal, has thought proper to reinforce the evidence in his own favour, by the following remarkable attestation, repeated every day in the news-papers for a considerable length of time.

“Mr. Lloyd was never concerned or consulted about the publication of this poem, nor ever corrected, or even saw the sheets, from the press, as we can testify.

WILLIAM FLEXNEY, Publisher.  
WILLIAM GRIFFIN, Printer.”

Mr. L——’s own declaration was sufficient to acquit him of all suspicion; but we cannot conceive how these two *volunteers* can pretend to prove a negative, and certify that such a thing *was not done* by Mr. L——, unless they actually had him in custody, during the period at which the thing was done, and watch-  
ed

ed him by night and by day, with all the vigilance of Argus; or they themselves were in fact the authors of the poem in question. Be that as it will; we may be bold to say, that our mistake has, in the end, turned out to the advantage, both of Mr. L— and the real author of the *Rosciad*. It has furnished the first with an opportunity of contradicting in public, an opinion which had begun to gain ground, and might have still prevailed to his prejudice, had not this opportunity offered. With respect to the author, it has created an alarm which did not fail to interest the curiosity of the public, and of consequence promote the sale of the performance. But as we do not profess ourselves of that sect, who think evil may be done, that good may be produced from it, we declare ourselves sorry for the mistake into which we were misled.

Art. 37. *The Anti-Rosciad, by the Author.* 4to. Pr. 6d. Kearsly.

This author's daring is above his strength.—He must be a more formidable champion, who can, with any prospect of success, enter the lists with the redoubtable Churchill, who seems at present as terrible to the players as his name-sake the Great Marlborough was once to the French nation.

Art. 38. *George Colman, Esq; Analysed; being a Vindication of his Jealous Wife, against his malicious Aspersions. With a dedication to the celebrated Philobiblian.* 8vo. Pr. 1s. Scott.

After the reader has perused the title, he knows as much of the book, as we who have read it from one end to the other. Some writers have piqued themselves upon concealing the plan of their works to the last page: but this ingenious author has even finished the last page, without discovering the least particle of his design, at least to our apprehension. Whether it be praise or satire, irony or allegory, we leave to wiser heads to determine: we will venture to say, however, that the Analyser does not appear to have had either wit or humour in his view; at least, these are profanations that he has wisely kept from the view of his readers. "Goodman Verges—speaks a little of the matter—his wits are not so blunt as (God help) I would desire they were; but, in fact, as honest as the skin between his brows."

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